

A
Silver Watch-Bell :
THE SOVND

whereof is able (by the grace of
God) to win the most profane worldling,
and carelesse liver (if there be but the least
spark of Grace remaining in him) to
become a true Christian indeed, that
in the end hee may obtaine ever-
lasting Salvation.

Whereunto is adjoyned
A Treatise of the holy Sacrament
of the LORDS SUPPER,
in part augmented.

By THOMAS TYMME.

The eighteenth Impression.

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THOMAS ALCHORN.

1 6 3 8.



TO THE RIGHT
HONOURABLE,

Sir EDWARD COKE, Lord
Chiefe Justice of *England*, and
one of his Majesties most Hono-
rable Privy Counsell, *Thomas Tymme*
witheth increase of Honor here, and
in the world to come true Felicity
in Christ Jesus.

Three *Religion* (my Hono-
rable good Lord) is effe-
cted by that divine and
eternall *Wisdome*, where-
by the *Contemplative* vertue of man
is lifted up to the happy knowledge
of the *Majesty* of God, of all other
the greatest vertue, and wherein re-
steth the chiefeest contentment in
thi life. For, if there be a *Paradise* in
thi life, it is in one of these two; ei-
ther in Religious *Meditation*, or else

in holy *Studies*, and godly *Speculation*: because whatsoever is not in one of these two, is full of griefe, vexation, bitternesse, fearfulnessse, care and sorrow.

Plutarch saith, that a City will sooner stand without a foundation, than civill Policy can bee framed and established without *Religion*; and the preservation thereof; when it is once received: in regard that divine *Iustice*, and humane *Policy* have so great affinity, that the one cannot stand without the other.

Androchius reporteth, that there is unspeakable familiarity between the *Olive* and the *Myrtle* tree. The branches and sprouts of the *Myrtle* doe friendly embrace the boughes of the *Olive*: and both their roots will joyne together in one. Such ought to be the sympathy of *Religion* and *Policy*.

Religion is the foundation of all well governed Common weales; of the

Dedicatory.

the execution of *Laws*; of the obedience of subjects; of yeelding feare and reverence to Princes and Magistrates; of mutuall love among men; and of Justice towards others. Contrariwise, the contempt of *Religion* bringeth upon men execrable *Ignorance*, confusion, disorder, dissention, seditions, a decay of vertue, the increase of vice: sowing *Rocks*, and weeding *Endive*, shearing *Sheep*, and shrining *Foxes*. *Policy*, without *Religion*, is like the *Almond* tree, which being solitary, beareth no fruit: but joyned with a plant of good nature and quality, proveth very fruitfull.

I write not these things to teach your Lordship, as a *Novice* in *Religion* (whom the world knoweth to have been trayned up from your tender yeeres therein, & to have framed your selfe hitherto accordingly a zealous *Proffour* of the same) but rather to let you feeke my purpose

pose in publishing this Treatise, which is, to enforme men generally in the way of Religion and godlinesse.

It hath been already 17. times printed, containing in it matter of greater consequence than *Plato* his Common-wealth, or *Aristotles Summum Bonum*, or *Tullius Orator*, or *Moores Vtopia*; for that it comprehendeth not onely an *Idea* of good life, but also a platforme of good works, which leade the way to true and sempiternall felicity.

But lest in kissing my own hand, I might seeme to doat with *Narcissus*, falling in love with my owne shadow: and by transcending the due proportion of nourishment, should turne all into ill humour; I refer the goodnesse of the matter to your Lordships learned judgment, and sublimed wisedomes relish.

And because it is once more by this last Edition to passe the hands of

of men, as currant by the stamp, not
having beene without a living Ho-
norable Patron till now; I most
humbly crave of your Lordship,
that your honorable name may bee
as a *Fosterfather* to this my wandring
Orphan; who, being a principall Pil-
lar of this Church and Common-
wealth (adorned by God outward-
ly with honour in your Person, and
inwardly with many rich Graces)
shall greatly advance the same.

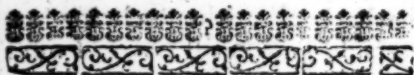
Thus presuming on your Lord-
ships wonted courtesie shewed to-
wards mee, and craving pardon for
this my bold enterprise, I right
humbly take my leave, resolving
ever to be

at your Lordships Honorable
pleasure and command,

THOMAS TYMME,

A 4

To



To all weake Christians that
have a desire to be saved.

It is a necessary rule in policy
(dearly beloved in our Lord and
Saviour Iesus Christ) that
those Cities should bee guarded
round, which are besieged round:
and it was Cambyfes counsell also, that Citi-
zens which would keepe their cities in safety,
and flourishing estate, would ever be watchfull,
as if the enemies were approaching. As this is
good policy for Cities or garrison Townes: so
also Christ Iesus in the Gospell, knowing that
his Church should have many enemies, and
foreseeing the danger that might come unto it by
security, commendeth and commandeth watch-
fulnesse to his Disciples and Servants: for secu-
rity hath ever greatly endamaged the Church of
God.

Security made Bethel, Bethaven: the sweet
Valley, a Valley of salt: Sion, a Den for Foxes:
and Jerusalem, Ieruschia: that is, a most
homely and unpleasant place. And who seeth not,
that

To the Reader.

that the great number of men at this day, are so lulled a sleep in the chaire of security, by the love of the world, by the sinfull delights. of the flesh, by the subtile suggestions of Satan (which they suspect not) that they can as hardly be awaked, as Endymion from his endlesse sleep. In the one case, security sounding, It is no yet time to repent: in the other case, presumption singing, It will be time still. And thus with the Dolphin they swim in delights, when destruction is nearest, till at last, Desperation, the hand-maid of Security, playeth her part, sheweth them the Houre-glasse, and wofully telleth them, The time is past, it is too late now to repent: O wofull saying! the consideration thereof moved me (Christian Reader) according to my simple art and skill, to frame this Book, as a WATCH-BELL, to sound in the ears of all men, not a stroke alone, but twelve, in twelve severall Chapters: which may serve as the wheeles of a WATCH-BELL, to enforce it to yeeld forth a more shrill sound, thereby to awake the most drowsie hearted sinners from their security and carelesse living, to enter into consideration how their case standeth with God: and finding themselves, by their fore-passed wicked life, not worthy of the least of Gods mercies, they may reforme their lives, and seek speedily to be reconciled unto our Lord and Saviour Iesum Christ.

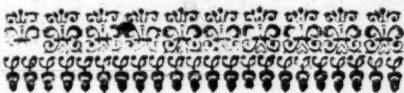
And

To the Reader.

And I doe heartily wish that this labour of mine may bee unto all those which desire to bee heires of the everlasting Kingdome of Christ, so sweet a recreation in Soule, as were the twelve fountaines of water in Elim, to the people of Israel, Num. 33. And that it may yeeld a healing plaister to every wounded soule, no lesse effectually, than the leaves of the tree of life (which bare twelve severall fruits) to heale the Nations, Apoc. 22.

Read it therefore diligently, and with a single heart; and I doubt not, but in the end thou wilt find that profit and benefit by it, as some well disposed have done heretofore, who have voluntarily confessed, that it was the first meanes under God, that wrought their conversion, and have beene very importunate suiters for reprinting the same: wherein I have done my best indeavour; and commended the fruit and good successe thereof unto God. And, therefore to him I will ever pray, that it may mightily worke (by the assistance of his holy Spirit) the like effect in many, that the number of his Church may bee daily increased.

Amen.



A Brieve of the Contents of this Booke.

OF the shortnesse, frailty, and miseries of mans life. Chap. 1. Fol. 1.

Of Death, and the Meditation thereof. Chap. 2. Fol. 25.

Of the generall day of Doome. Chap. 3. Fol. 46.

Of Hell, and the torments thereof. Chap. 4. Fol. 65.

Of the small number of them that shall be saved. Chap. 5. Fol. 92.

Of Repentance without delay. Chap. 6. Fol. 116.

Of the means how to obtaine remission of sinne. Chap. 7. Fol. 127.

Of the glory and felicity that the children of God shall enjoy in the kingdom of heaven. Chap. 8. Fol. 137.

Of the true liberty of Gods children, and the bondage of those where any one
sinne

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sinne reigneth. Chap. 9. Fol. 151.

That the true perfection of a Christian man consisteth in this, to imitate Christ, so neere as possibly hee can. Chap. 10. Fol. 160.

How wee ought to behave our selves in the crosses and tribulations of this life. Chap. 11. Fol. 170.

Of the alterations of true Religion in all ages : and of the use that we ought to make, that God hath afforded us the benefit of the Gospell these threescore and twelve yeeres and upwards ; and freed us from Popish tyranny, and conspiracies of bloody traitors. Chap. 12. Fol. 145.

With a Treatise how wee ought to prepare our selves before we come unto the Lords Table : and necessary Prayers thereunto added.

A

A SILVER
WATCH-BELL.

CHAP. I.

Of the shortnesse, frailty, and miseries of Mans life.

This present transitorie life, in the Scriptures is called a Pilgrimage, a Travell, and a Way, because it continually plieth to an end: For as they which are carried in Coaches, or saile in Ships, doe finish their voyage, though they still sit and sleepe: even so every one of us, albeit wee be still busied about other matters, and perceiue not how the course of our life passeth away, (being sometime at rest, sometime idle, and sometime in sport, and dalliance) yet our life alway wasteth, and wee in pressing speed hasten towards our end.

2 The wayfaring man trauelleth apace, and leaueh many things behinde him. In his way he seeth stately towres & buildings: he beholdet them a while, hee admireth them, and so passeth from them:

Gen. 4. 7.
Sirac 40.
Psal. 1.

them: afterwards hee seeth fields, meadowes, flourishing pastures, and goodly vineyards. Upon these also hee looketh a while, hee wondzeth at the sight, and so passeth by. Then he meeteth with fruitfull orchards, greene forrests, sweet rivers with silver streames, and behaveth himselfe as before. At the length he meeteth with deserts, hard wayes, rough and unpleasant, foule, and over-grown with byars and thornes; here also he is enforced for a time to stay. Hee labourerth, sweateth, and is grieved; but when hee hath gone a while, hee overcommeth these difficulties, and remembereth no more the former griefes.

3 Even so it fareth with us; One while wee meet with pleasant and delightfull things, another while with sorrowfull and grievous crosses. But they all in a moment passe away.

4 In like manner some one is cast into prison, the same is tormented, vexed and afflicted: he is now in the brambles a troublesome place, but hee shall quickly come forth again, and then he will forget all his misery.

5 Furthermore, in high wayes, and foot paths, this commonly wee see, that where one hath set his foot, there some after another taketh his step, a third defaceth the print of his predecessors foot, and then another doth the like: *De-
ther*

ther is there any one which long time holdeth his place. And is not mans life such? Aske (saith Bakill) thy fields and possessions, how many names they have now changed? In former ages they were said to be such a mans, then his, afterwards anothers: now they are said to be this mans, and in short time to come they shall be called I cannot tell whose possessions. And why so: because mans life is a certaine way, wherein one succedeth, and expelleth another.

6 Behold the seats of States and Potentates, of Emperours and Kings: how many in every age have aspired to those dignities? And when they have attained them, after long labours and travels, in short time they are compelled to give place to their successors, before they had well warmed their seat. Yesterday one reigned, to day he is dead, and another possesseth his throne: to morrow this man shall die, and another shall sit in his seat, none as yet could therein sit fast. They all play this part as on a stage; they ascend, they sit, they salute, they descend, and suddenly they are gone.

7 Therefore, dearely beloved, mans life is a way, and a seducing way to them which forget themselves that they are Pilgrims, and Travellers, & doe stand too much vpon those things which are occurrent

John 12.

occurant in their journey, with long delay: for the night will come, and it will come quickly, wherein no man can walke: and these men shall not come unto that heavenly Jerusalem, but shall be a prey for the wilde beasts which walke in the night, and for the infernall wolves. For the which cause, our Saviour Christ crieth in the Gospell, Walke while ye have the light, lest the darknesse come upon you.

8 There is nothing that doth so evidently set before mens eyes the deceits of the world & the vanity of things present, as doth the due and diligent consideration of the incertaintie, shortnesse, frailty, and other grieuances and calamities of mans life. For all humane pride, & the whole glory and abundance of the world (having mans life for a stay and foundation) can certainly no longer endure than the same life abideth. So that riches, dignities, honours, offices, and such like, which men here in earth have a great regard of, doe many times forsake a man, he being yet alive, and doe never continue longer with him than unto the grave: For then, when the foundation faileth, the whole building must needs fall.

9 These clay Tabernacles (as Job calleth them) doe faile daily. The Prophet David therefore compareth our life to the

Witness the death of many thousands of men amongst us, and let our mercifull & iudiciall never, O never, bee forgotten.

the fat of lambes, which wasteth away in the roasting: and to a new coat, which soon wateth old; and is eaten with moaths. Isaiah, to grasse; and the flower of the field, which to day flourisheth, and to morrow is cut downe and withered. Iob, to the burning of a candle, which in the end annopeth, and then every man cryeth, Put it out. What thing else is mans life but a bubble, up with the water, and downe with the winde? What then is to be thought of humane pompe and glozy, the which is moze transitory and fraile, than life it selfe?

10 This consideration verily hath opened the eyes of many: and hath brought to passe in them, that they begin to wonder at the common blindnesse of men: the which effect that it may worke in us, let us call to minde a few things concerning the brevity and miseries of mans life. And to the end our meditation may have an order, and that we may keepe the parts thereof in memory, it shall principally consist upon the words of holy Iob, written in the beginning of the fourteenth Chapter of his booke; where he saith thus: Man that is borne of a woman, is of short continuance, and full of misery; He shooteth forth as a flower, and is cut downe, he vanisheth also as a shadow, and continueth not.

Humbling
themselves
before the
Lord in
prayer.

11 To the end we might want nothing

VS

thing

thing in this description of humane calamities, it seemeth that his purpose was to begin with the very matter it selfe, of the which man was made. For he saith not, *Vir*, but *Homo*, that he might expresse the basenesse of the matter, of the which this most proud creature was made. For he is called *Homo*, *ab humo*, because he was created and made of the earth. Neither was he made of the best of the earth, but of the slime of the earth, (as the Scripture testifieth) being the most filthy and abject part of the earth, among all bodies the most vile element. Among all the elements, the earth is the basest: among all the parts of the earth, none is more filthy and abject than the slime. Wherefore man was made of that matter, than the which there is nothing more vile and base.

12 And whereas he saith, that he was bozne of a woman, he hath in few words comprehended many miseries of humane condition. For first of all, our very fashioning and originall is so impure and uncleane, that it is not soz chaste eares to heare, but to be passed over in silence, as a thing most filthy and horrible to be told. This one thing I say, Mans conception is so soule, that our most mercifull Lord, taking upon him all our sorrows and calamities soz our redemption, would in no wise beare this

this: and although he vouchsafed to take upon him our humane nature, and to suffer many reproaches of his enemies, as to be mocked, blasphemed, spet upon, bound, whipped, and in the end most shamefully crucified: yet he thought it unseemly his Majestie, to be conceived in the wombe of the blessed virgin Mary, after the same sinfull manner that other men be.

13 Furthermore, after that man is once conceived, both he not indure great calamities in his mothers wombe, as it were in a filthy and uncleane prison, where every moment he is in perill of his life: At the last he is borne naked, weake, ignorant, destitute of all help and counsell, not able to go, to speake, nor to help himselfe: all that he can doe, is to crie, and that is to set forth his miseries: for he is borne to labour, a banished man from his countrie, the enemy of God, impossibilitie to live a few dayes, and the same few dayes full of miserie, devoid of all quietnesse and rest.

14 Behold then the very beginnings from whence man hath his first originall: who notwithstanding thinketh himselfe to be borne to pride, who misruleth and confoundeth all things, who overthroweth, troubleth, & subverteth kingdoms, he turmoileth the seas, & thinketh not the whole world sufficient for him.

Psal. 90.

Job saith further, that man is of short continuance. Behold another calamitie of mans body. The building is scarce finished, but it is ready to totter and to fall: and sure it is, ere long to fall. Man is scarce entred into the world, when as he is admonished to remember his departure out of the same againe. The dayes of man (saith the Prophet David) are threescore yeres and ten: and though some be so strong, that they come to fourescore yeres, yet is their strength then but labour and sorrow, &c. Therefore the summe of our yeres, whereunto all doe not attaine, is threescore yeres and ten: the stronger bodies sometimes continue till fourescore. From which yeres, first of all, if we deduct those yeres which infancie and childhooe spendeth, (for all that time we live not like men, neither are governed with reason and counsell, but are carried with a certaine violent motion, Like unto bruite beasts, which are devoid of reason and understanding:) If also we take away that time which passeth away when we sleep (for sleeping, we live not the life of beasts when they wake, much lesse of men) that time will rather seeme a living death, than a lively life: If, I say, we deduct all the time of child-hooe and sleep, that which remaineth will scarcely amount to forty yeres. And of these

these forty yeeres, we haue not one moment of time in such wise in our power, that we can assuredly say, that we shall not dye therein. For whether we eat, drinke, or sleepe, whether we be in labour or in rest, we are alwayes in perils. Wherefore not without cause our Saviour crieth so often in the Gospel, Watch, because ye know not the day nor houre. The which is as much as if he had moze plainly said, Because ye know not the houre, watch every houre; and because ye know not the day, watch every day; and because ye know not the moneth, and the yere, watch therefore every moneth and yere.

16 And to make this matter moze plaine by a similitude: if thou shouldst be requested to a feast, and being set at the table, seest befoze thee many and sundry sorts of meats, a friend of thine secretly admonisheth thee, that among so many dainty dishes, there is one poisoned: what in this case wouldest thou doe? Which of them darest thou touch or taste of? wouldest thou not suspect them all? I thinke though thou wert extremely hungry, thou wouldest restraîne them all, for feare of that one where the popson is. It is made manifest unto thee already, that in one of thy forty yeeres, thy death lieth hidden from thee, and thou art utterly ignorant which that

Mark 13.

poore shall be: how then can it be, but that thou must suspect them all, and feare them all? And that we understand the shortnesse of our life! What great profit and commoditie should we then receiue by the meditation thereof?

17 The Peacock, a glorious fowle, when he beholds that comely fan and circle which he maketh of the beautifull feathers of his tayle, he reioyceeth, he setteeth, and beholdeth ebery part thereof: but when he looketh on his feet, which he perceiveth to be black, and foule, he by and by with great misliking, baileth his top gallant, and hemeth to sorrow. In like manner, a great many know by experience, that when they see themselves to abound in riches and honours, they glory and are deeply conceited of themselves, they praise their fortune, and admire themselves, they make plots, and appoint much for themselves to performe in many yeeres to come: this yeere they say, we will beare this office, and the next yeere that: afterwarde wee shall have the rule of such a province: then we will build a palace in such a city, wherunto we will adioyne such gardens of pleasure, and such vineyards: and thus they make a very large reckoning afore-hand, who if they did but once behold their feet, if they did but thinke upon the shortnesse of their life,

so transitory and unconstant, how some would they let fall their proud feathers, forsake their arrogancie, and change their purpose, their mindes, their liues, and their manners?

18 And this brevitie and inconstancie of life, is appointed us before we be borne: for man is scarce conceived, when as he is condemned to death, and when he commeth out of the wombe, he commeth out of prison, not to be free, but to undergoe the crosse. And we doe tend and hasten, as it were to death; some at one miles end, some at two, and some at three, and other some when they have gone further. And thus it commeth to passe, that some are taken out of this life sooner, and some tarry longer. Since then the case standeth thus, who can sufficiently wonder at our madnesse? For we are going, as it were to the gibbet, and we daunce, we laugh, and reioyce in the way, as if we were secure from all manner of evils. But we are in this error, because we know not the shortnesse of our life.

19 Here then we see two wonderfull and monstrous things: one is, that man being scarcely borne, dyeth; when as notwithstanding, he hath a forme and shew of immortalitie: of other things, how long they retaine their forme, so long they remaine. A house falleth not,

all the time that his forme and fashion lasteth. The brut beast dieth not except first he forgo his life, which is his forme. But man hath a forme which neuer is dissolbed (namely, a minde, indued with reason) and yet he lieth a very short time.

20 But yet there is another thing to be scene, farre more monstrous in this creature, that whereas he is indued with reason and counsell, and knoweth that this life is like unto a shadow, to a dreame, to a tale that is told, to a watch in the night, to smoke, to chaffe which the winde scattereth, to a water bubble, and such like fading things, and that life to come shall neuer have end: He yet neuerthelesse setteth his whole minde most carefully upon this present life, which is to day, and to morrow is not: but of the life which is euerlasting, he doth not so much as thinke: If this be not a monster. I know not what may be called monstrous.

21 Thus having scene the shortnesse and mutability of mans life, let us now also see the misery thereof. Man (saith holy Iob) being borne of a woman, is of short continuance, and full of miseries. Every word hath a great Emphasis: He is full of miserie, even from the sole of the foot to the crowne of the head, not only the body, but the minde also, so long as it

it is captived in the prison of the body. Thus no place is left empty and free from miseries.

22 Mans miseries are many and great: there is no member, no sense, no one facultie in man, so long as he is here upon earth, which suffereth not his hell. Nay, all the elements, all living creatures, of the devils, yea the Angels, and God himselfe also bend themselves against man for sinne. To begin with the sense of feeling: with how many kindes of Fevers, Inpостumes, Ulcers, Sores, and other diseases, is it afflicted? The volumes of Physitians are full of diseases, and remedies for the same; and yet for all this, there are daily new diseases, and new remedies found out for them: and among the remedies themselves, it were to be wished, that there were one to be found that were not more vehement to vex the sicke than the disease it selfe. Long fasting, and extreme hunger, is a bitter medicine. The cutting of veines, the incision of wounds and sores, the cutting of the members, the searing of flesh and sinewes, the pulling out of teeth, are remedies for griefes and diseases: but yet such, that many had rather chuse to dye, than to use these and such like remedies. Furthermore, immoderate heat, exceeding cold, one while too much drought, another while excessive of

of moisture, doth offend and hurt the very sense of feeling.

23 The sense of Tasting is most of all troubled with hunger and thirst: and many times medicines and meats that are bitter, sharp, salt, and unseasonable, doe distemper it.

24 The sense of Smelling is compelled to endure and suffer many times all manner of stinks, all vapours and foggies, and things of bad sent.

25 As touching the sense of Hearing, what ill tidings, how many cursed speakings and injuries doth it heare, which like sharp swords doe pierce the heart.

26 The sense of Seeing, how many things doth it behold which it would not: and how many things doth it not see, which it desireth?

27 As for Thought, how many horrible and fearfull things doth it imagine and saine?

28 What shall we say of understanding: to what innumerable sort of errors is it subject? So as it seemeth to be like unto a little childe, to whom a tedious and very hard knot to be dissolved is delivered, and he contendeth what he can to undoe it: and when the knot beginneth in one part to be opened, he sheweth it, and reioyceth, and seeth not that the knot in the other part

is

is more fast shut: So in like manner, God hath made this generalitie of all things: and hath set the same before mans minde, to be considered, and saith, Seeke and search out the reasons, and the causes of all these things if thou canst, when as indeed the truth of the thing is more secret and profound, than mans understanding (being placed in the prison of the body) can reach unto. This is the cause that the Philosophers and worldly wise men, have fallen into so many and sundry sects, and dissentions about things even of least moment. And they doe so contend among themselves, untill falsehood, having put on the habit and vizour of truth, deceiveth them all. Hereunto accordeth the saying of the Preacher, Chap. 3. God hath set the world in their heart. And God hath given them the world to dispute of, yet cannot man finde out the worke that God hath wrought from the beginning even to the end. Be not curious therefore, saith Sirach, Chap. 3. ver. 24. in superfluous things, for many things are shewed unto thee above the capacitie of man. And yet we see, that the most ignorant doe many times somest offend herein, rushing into those matters whereof they have no knowledge, and nothing belonging unto them. They will build Tabernacles with Peter, and lay platfoornes for the Church,

Church, whereof they have no skill. Ebery common person will be an Agrippa over Paul, and ebery woman a Bernice, and ebery meane person make a shop a Consistorie to controll a State, forgetting the Proverbe, *No furor ultra crepidam*: The shoemaker is not to exceed his Pantofle.

29 But a greater misery as yet holdeth our active and practising understanding. For how many meanes, how many reasons and wayes doth it devise to climbe up higher, and to grow in the opinion and estimation of men: For the which cause the Prophet David in his Psalmes saith, that our whole life is like a cobweb. For as the Spider is occupied all his life time in weaving of Cobwebs, and draweth out of his owne bowels those threeds wherewith hee knits his nets, to catch flies: and often times it commeth to passe, that when the Spider suspecteth no ill, a servant that goes about to make cleane the house, sweepeth downe both the cobweb and the Spider, and throweth them together into the fire: Even so, the greatest part of men consume their whole time, spend all their wit and strength, and labour most painfully to have their nets in a readinesse, with the which they may catch the flies of honours and of riches. And when they glory in the multitude

multitude of flies; which they have taken, and promised unto themselves rest in time to come; behold, Death (Gods handmaid) is present with the bridle of divers sicknesses and griefes, and sweepeth these men away to Hel-fire; they being fast asleepe in the Chaire of Securitie; and so the worke together with the worke-master, in a moment of time doe perish.

30 Neither is the man of meanest capacitie, and of least understanding, free from miseries. Who can number the suspitions, the hatreds, the jealousies, the envies, the cares, the desires, vaine hopes, the griefes, and anguishes of mans minde? If he doe evill, he feareth the Judge, banishment, whipping, reproches, and torments. If he doe well, he feareth evill tongues. Who is able to expresse with what insatiable desires all men are inflamed? Insomuch, that no man living is contented with his estate: but we are all like unto sicke men, which turne and tolle, first from one side of the bed, and then to the other, and yet never finde rest.

31 After these things, behold and consider all ages. How weake is infancie? How ignorant is childhood? How light and inconstant is adolescencie? How rash and confident be young men? How grievous and irksome is old

old

old age : What is a young boy, but as a brutt beast, having the forme and shape of a man : What is a flourishing porter, but as an untamed horse : What is an old man, but the receptacle of all maladies and sicknesses : And in all these ages, with how great an heape of miseries and necessities are we overwhelmed : we must daily eat, drinke, and sleep : we are daily compelled to serve many other necessities : and (which is much more miserable and unhappie) we must of necessity purchase unto ourselves these occupations with infinite labours and sweatings.

32 Now, who is not astonished, if he consider how all the creatures, which compass us round about, doe bend their whole force, and fight against mankinde, as if the things which have bene already repeated, were not sufficient to fill the bosome of mans heart with miseries. That same most cleare brightnesse, which we call the Sunne, which is as a certaine generall Father to all living things, doth sometimes so scorch with his beames, that all things are parched and burnt up with the heat thereof : at another time he taketh his course so farre from us, that all things dye with cold.

33 The earth also which is the Mother of us all, how many men doth she swallow

loke up with her do bone-falls, gulles, and quakings?

34 And what doe the Seas? How many doe they deuoure? Verily they haue so many rocks, so many flats, and sands, so many Sirtes, so many Charydis, and so many perillous places, that it is a most hard thing of all other to escape the danger of: shipwracks: and they which are most safe in the ship, haue but the thickenesse of a plank betwene them and death.

35 What shall I say of our ayre? Is it not many times corrupted? And doth it not ingender and gather clouds, thicke mists, pestilence, and sicknesses?

36 As so: the brut beasts, they yeld no reverence to man their Prince: and not only the Lyons, Beares, Tygers, Dragons, and other greater wilde beasts, but the very Flies also, Gnats, Fleas, and other of the most small sort of liuing creatures, doe wonderfully, and very vehemently trouble, vex, afflict, and disquiet man.

37 It were to be wished, that we had no worse enemies than the brut beasts, and that we had no cause to stand in feare of men themselves: but these also are full of frauds, decelts, injuries, euill practises: than the which, what can be more intolerable? And what meaneth so much Armour, Pikes, Bows, Bils, Swords

Swords and Guns, with diuers other instruments of mans malice? Doe not these destroy and consume moe men, than doe sicknesses and diseases? Histories report, that by one only Iulius Caesar (which is said to haue bene a most courteous and gentle Emperour) there were slaine in seuerall battels eleuen hundred thousand men. And if a man of mildnesse and meeke spirit did this, what shall we look for at the hands of most cruell men: neither lands, nor seas, nor desart places, nor private houses, nor open streets are safe from ambuscments, conspiracies, hatreds, emulations, theebes and pirats. Are there not verations innumerable, persecutions infinite; spoiling of fields, sacking of Cities, preying upon mens goods, fiering of houses, imprisonments, captiuities, gally-slaueries, denegations of Christianity (by torments enforced) beside death it selfe, which men daily suffer at the hands of men? And this is that cibile and sociable creature, which is called humane; which is borne without claws and horns, in token of peace and love, which he ought to embrace. Moreover, not only enemies, but also friends, and the maintainers of peace and iustice, are fierce and cruell against men. O Man, the very storehouse of calamity! And yet thou canst not be humbled, but art proud still.

38 Neither have we only those foresaid corporall enemies, which we may see and hear : but, which is more perillous, we have also ghostly enemies, which see us, and we not them. For the Devils which are most crafty, cruell, and most mightie in number and strength, doe nothing, practise nothing, and think upon nothing else, than how they may tempt, deceive, hurt, and cast men downe headlong into hell-fire.

39 The holy and blessed Angels also do many times fight against sinfull men. For who burnt Sodom and Gomorrah with the inhabitants thereof with fire and brimst one? The Angels. Who slew the fourescore and five thousand men in the host of Senacherib? The Angels. Who afflicted the Egyptians with all those plagues mentioned in Exod? The Angels. Who assisted Ioshua against the Canaanites and Jebusites? Gods Angels.

40 Not only the Angels, but God himselfe also, sometimes sheweth himselfe towards man, as towards an enemy: which causeth holy Iob to say, Why dost thou hide away thy face, and takest me for thy enemy? What meaneth this, O Lord God, thou also which was wont to be my Father, and Keeper, hast now bidden battell against me?

41 Moreover, & beside all these things, there is yet a civill and internall warre, which man hath within his owne bowels

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continually. For what man is he which seeth not the strivings and contentions of his affections, will, sense, and reason? Inasmuch that man himselfe doth afflict himselfe, and understandeth it not, and is a greater enemy to himselfe, than any other can be. For who doth greater harme to thee, than thou doest to thy selfe? Who more than thy selfe letteth thee, and turneth thee away from thy felicitie?

42 Who then seeth not, how truly it is said, Man that is borne of a woman, is of short continuance, and full of miseries? Who seeth not, that man is set in the very center of the Sphere, that miseries may fall upon him from every part? And as the butt is a butt, that the arrows and darts of all miseries may be directed unto him.

43 But let us see what followeth, He shooteth forth like a flower, and is cut down. Whereby he teacheth, that mans life is frail and transitory. A flower verily is a comely and beautifull thing; and yet for all that, it is nothing, because there is nothing found more fading and vanishing: even so man, during the time of his childhood and flourishing youth, seemeth to be of a wonderfull comeliness; but his beauty is of small price, because it is more brittle than the glasse: seeing that man carrieth alwayes the cause of death in his veines and bowels.

44 Spans fading away, is such and so sudden

sudden oftentimes, that there can be no reason given of his death: for many have gone to bed well in the evening, that in the morning are found dead in their beds: and many very suddenly have dropped downe in the high wayes and streets, as they have walked about their affaires. And this is no wonder, if we consider the substance of mans body, which being a building compact of greene clay, is easily oerthrowne with a small pufte of winde.

45 And how I pray you, commeth it to passe, that clocks are so easily stopped from their course: Is it not because they are made by art and skill: skill with so many wheeles, that if one be stayed, all the rest be letted: If this befall clocks, that have wheeles of iron and Steele, how much more easily may it come to passe in the humane clock of life, the wheeles and engines whereof are not of iron, but of clay: Therefore, let us not wonder of the frailltie of mans body, but at the foolishnesse of mans minde: which upon so fraile foundation, is wont to erect and build such lofty towres.

46 Furthermore, there is another misery which is signified to us by the comparison of a flower; namely, the deceitfulness of mans life: the wicked indeed is the greatest misery. For, as fained vertue is double iniquitie: so counterfett felicity, is a two-fold misery and calamity.

this present life would shew it selfe to be such as it is indeed, the misery thereof should not greatly hurt us: but it doth now greatly damnishe us, because it is false and deceitfull: and being foule, it maketh a very faire and glorious shew: being ever mutable, it will seeme to be stable and constant: being most short, it beareth us in hand that it is continuall, that so men (being deceibed) may beleue that they shall have time to fulfill all their lusts, and yet time and space enough to repent them.

47 Holy Iob concludeth his sentence thus, He vanisheth also as a shadow, and never continueth in one stay. To make this more plain, behold and consider the ages of man, and thou shalt evidently perceiue the alterations of humane life. Childhood is weake, as well in minde, as in body. Flourishing youth is weake in minde, but strong in body. Ripe and manly age, strong both in minde and body. Old age strong in minde, and weake in body. Crooked old age, is in this twice a child, weake both in minde and body. Therefore he flyeth as it were a shadow, and never continueth in one stay.

48 Beside this, he is now wise, now foolish, now merry, now sad: now in health, now sick: now strong, now weak: now rich, now poore: now he loveth, anon he hateth: now he hopeth, by and by he feareth.

feareth: one while he laughs, another while he weepes: now he will, anon he will not. To conclude, the moone, or any other thing that is mutable, sheweth not so many changes to us, as do the dayly and almost sudden alterations of man. And yet for all this, they live as men in a frenzy, which know not their miseries. And although they cannot repose their hope and assurance in the present things of this life: yet doe they not remove the thoughts of their minde, their counsels, their workes and endeavours, unto the happinesse of the life to come. And if it were possible, they would make the place of their exile and banishment, their country and inheritance. But in vain they desire this: for death cometh and playeth the last pageant, shutting up and finishing the life of all calamities.

C H A P. II.

Concerning *Death*, and the Meditation thereof.

THe error of all men, for the most part, takes the originall from hence, that they forget the end of their life: which they ought to have alwayes before their eyes. For here-hence cometh pride, ambition, too much careflesse for the body: hereof also come these towers, which we build upon the sand.

For if we did consider what we should be after few dayes, our manner of liuing, would be, peradventure, more humble and temperate. For who would have a high looke and a proud stomacke, if he would with the eyes of his minde, behold what manner of one shortly after he shall be in his grave? Who would then worship his belly for a God, when he weigheth with himselfe, that the same must in a short time be wormes meat? Who would be so in love with money, that he would run like a mad man by sea and land (as it were through water and fire) if he understood that he must leaue all behinde him, saving his winding sheet? If this were thought upon, all our errors would soone be corrected.

2 The word of God telleth us in many places, of this vanity: to the end, we might the more earnestly seek a better course, and more happy life. The Prophet desireth of God, that he may learne to number his dayes, to the end, he may apply his heart unto wisdom. For without doubt we thinke upon death, we cannot apply and fashion our selves to a godly life. Yea, we finde daily in our selves by experience, that the forgetfulnesse of death makes us apply our hearts to folly and all kinde of vanity. The holy men of old time were wont in such wise to keepe an account of their dayes, that
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above all things they might apply their hearts to wisdom. Of all Arithmetical rules this is the hardest, to number our dayes. Men can number their heards and droves of oxen, and of sheepe: they can account their rebnewes of their manors and farmes: they can with a little paines number and tell their coine: and yet they are perswaded, that their dayes are infinite and innumerable, and therefore doe never begin to number them. Who saith not, upon the view of another: Surely, yonder man looketh by his countenance, as if he would not live long? Or, yonder woman is old, her dayes cannot be many? Thus we can number other mens dayes and yeares, and utterly forget our owne. Therefore this is the true wisdom of mortal men, to number their owne dayes, and like skillfull Geometricians, to measure all their actions, all their studies, all their cares, all their thoughts, all their desires, and all their counsels, by their departure out of this life (as the end whereto they are referred) as it were by a certaine rule, & thereunto to direct all things: and so to finish the course of our life which God hath given unto us, that at the last we may come to the haven of rest.

3 The case standing thus, we cannot, nor ought not to doubt, but that the Devil, a most cruell enemy of mankinde, laboureth

laboureth all that he can, to take away from us the most wholesome remembrance of death which by most evident demonstrations setteth before our eyes the breuity of our life, the misery of our flesh, the deceits of the world, the vanity of things present, and whereunto all humane beauty, and the uniuersall glory of the world, shall come at the last. For otherwise, how could it be, that we should at any time forget a thing so fearefull, and which by no manner of meanes we can shun and avoid?

4 If a light suspicion of some losse, either of our goods, or of honour, doth prevaile so greatly with us, that many times it taketh from us our sleep, what might the meditation of most assured death doe? which is more terrible than all other terrors beside.

5 Wherefore, as they which in open games of activity, as of shooting, & wrestling, and such like, do long before the day come, thinke upon the same, and do exercise their hand and bow, spending and consuming many arrows at the marke, that in the day of trial for the best game, they may shoot nearest the marke: and as fencers, which are to play their prizes of triall, doe daily try their strength, and exercise their weapons, bending their whole minde how they may best foile their enemies, that when the day cometh,

meth, they may have honour, and triumph: even so ought we to do, for whom, a greater reward without all comparison is set, if we die well: and if otherwise it come to passe, we shall be punished with unspeakable shame and reproach.

6 And this our meditation of death shall be handled in no other order, than the same which our death & departure from this life bringeth with it. For, as they which are to run a race, doe oftentimes lead the horses up and downe the running place, that they may see, and be acquainted with all the stones, uneven places, and other impediments in the same; that when the day cometh, they may finish the race without stay or stop: even so we, which whether we will or no, must measure and pace the race of death, shall doe very well, if now in our minde and memory we frame this race, & doe diligently consider all those things which are in the same; especially, seeing the way is most obscure, and full of sundry impediments, and is so perillous, that there are very few which finish the same happily. They which slip and stumble in it, shall never more finde any hope of salvation.

7 Therefore, that we may begin there where this most bloody battell hath his originall, we ought diligently to consider the same: namely, that then death doth especially

especially come, when men doe least thinke of it. Hereupon the Apostle Paul saith: The day of the Lord shall come, as a thiefe in the night. And in the Apocalyps: Behold, I come as a Thiefe. And theebes have this property, that they break open houses to steal when men are most fast asleep, and when they least suspect any such thing.

8 Hereupon the Prophet Amos hath these words, In that day will I cause the sun to go downe at noone, and will darken the earth in the cleare day: that is to say, when men thinke it to be the high noone of their age, when they thinke that they have yet many yeares to live, when their minde is occupied about their gaine, about their affaires, about their honours, buildings, marriages and pleasures: when they say unto their soule; Soule, thou hast much goods laid up in store for thee many yeares, eat, drinke, rest, and be merry: then shall suddenly be said to them; Behold, death is at the doore thou soule, this night shall thy life be taken away from thee: and whose are then those things which thou hast gotten?

9 Then death, unlooked for, frustrateth all our counsels, cutting off the webs of our devices, and with one stroke he casteth downe, & layeth flat to the ground, all these towers builded in the aire: and then what a wound doth the heart of the sinner

sinner receiue, which loveth this present life, when the Physician saith unto him, Thou must from henceforth thinke no more of life, but of death?

IO Here first of all, all these things which he loved in time past, offer themselves unto him, from the which he shall be pulled away, and separated by death, whether he will or no. The body shall dye once, but the heart shall dye so often as the things be in number which he loved. Then in very deed shall the most cleare light be turned into darknesse; because those things which were afore time occasions of great joy, shall be now horrible verasions and torments. It is a most sweet and pleasant thing to them which live, to see their loving and faithful friends, to remember their honours, to thinke upon the pleasures past, and to come: but all these things in the time of death, shall be as swords, as torments, and most bitter passions.

II But if it be an hard matter to be pulled away from those things which do not so nearly touch man, how bitter, I pray you, will the separation be of the body from the life and soule? For such two loving familiars, which have alwayes lived sweetly together, even from the Mothers wombe, cannot be separated without great grief. If the ore doe commonly low and mourne, when his voke-fellow,

fellow, which was wont to draw with him, is taken away, how will every one of us mourne, when the minde shall be separated from the body? Then will the body and the minde, with teares repeat, againe and againe, Dost thou thus separate bitter death? O death dost thou thus separate?

12 And when the cogitation of so sharpe a separation is deeply settled in our mindes, then griefes follow griefes, and sorrow cometh upon sorrow: for then it cometh presently into the minde, what a miserable condition the body and soul shall be in after the separation. And first of all, when a man beginneth to recount with himselfe, that his body after a few houres shall be buried in a grabe, or darke tombe, he cannot cease from wondering at so abject and miserable a condition. What? The body that now lieth, which seeth, which heareth, which speaketh, shall it be made (after one houre) in a moment, blinde, deafe, dumbe, without spirit, without life? Shall I have then in stead of a large palace, a base sepulchre? In stead of a soft bed, the hard ground? For delights, rottennesse? For sweet smells, stinks? and in stead of servants and familiar friends, wormes? And thus this cogitation of the grabe, will very sore trouble, and terrifie a man in these extremities.

13 But yet notwithstanding, every man feareth much more, when he beginneth to consider what condition remaineth for the soule. For when he beholdeth that eternitie, and that new region, unknown to all men living, which he then alone & naked is to enter: and againe, when he understandeth that there is to be found in the same, both everlasting glory, and perpetuall paine and misery, and knoweth not of which he shall take his part: it cannot be told, with how great feare, with what carefulnesse, and with what exceeding sorrow he shall be tormented. When he perceiveth plainly, that after two houres he shall be either in eternall joyes, or in everlasting vaines: Is not this a crosse surpassing all other crosses?

14 This incertainty therefore of blisse, or of a cursed estate (which after two houres the sinner expecteth, that remembreth his sins, and feareth the just judgement of God without hope of remission or faith in Christ) bringeth a hell in minde, not to be exprest. For by how much the kingdome which he desireth is of largenesse, and by how much the fiery fornice which he feareth is terrible, by so much greater shall this perturbation be. For, from the one, Angels shall come to carry the faithfull up into heaven, and from the other, infernall spirits come to carry the wicked & infidels into hell-fire.

15 But

15 But there is yet a far greater perturbation than this: namely, that he shall call to minde the account which he is to make to God, of all his words, deeds, and thoughts. For of it selfe it is a horrible thing to enter into judgement with God: the which horreur will wonderfully ber and disquiet the Devils themselves. For as, so long as we live, they set forth unto us the mercie of God, and do also commend the same, and do strive all that they can, to keepe us from meditating of his iustice and judgements: even so, now on the contrary part, they extenuate and make his mercy insufficient, & doe set before our eyes the greatness and severitie of the Lords iustice.

16 Then the sinner will begin to tremble and fall into desperation, and will begin to reason thus with himselfe: If God for the finnes of others, spared not his only Sonne, will he spare me which am guiltie of so many finnes? If this be done in the greene tree, what shall befall that which is leare and dry? If the Prophets, if the Apostles, if the Martyrs, after they lived godly so many yeares, entered not into the kingdome of heaven without tribulations, what other place can be left for me, but that of hell-fire? which know no god that I have done.

17 If the Scripture be true, which saith, He will render to every man according to

to his workes: I which have done so great wickednesse, what should I looke for but eternall torments? If the Apostle lye not (as indeed he doth not) when he saith, That which a man soweth, that shall he reap; What shall he reap but eternall death, which hath made so cursed sowing? If no polluted thing shall enter into the kingdome of God, how shall I, which am altogether filthy and uncleane, have hope to make so happy and blessed an entrance?

18 Then therefore all his finnes which he committed with so great facility, when he lived, shall violently invade the sinfull man like an host of his enemies. When the feare of punishment will open the eyes, which sleeping security in sinne before, had shut: then ambition, pride, theft, murders, adulteries, fornications, gluttonies, drunkennesse, lying, perjury, idle words, unclean thoughts, and negligent slacknesse in all good workes, will come to remembrance. O how heavy and grievous will they then seeme to be, which now seeme so light, and are done with so much sweetnesse and pleasure! And how greatly will they then torment the minde of the sinner!

19 For who is able to expresse that last agony wherein the soule fighteth with sore and painfull sicknesse with the temptations of Devils, with feare of the judgement to come, and all this at one instant?

instant: Then commeth that last perturbation, the failing of all the senses, as the fore-runners of death approaching, which vehemently terrifieth: at what time the breast swelleth, the speech groweth hoarse, faint, and hollow, the eyes sinke, the nose beginneth to be sharpe, the countenance wareth pale, the feet dye, & the arteries send forth a cold sweat.

²⁰ These things which appeare outwardly, are grieuous and full of horrou: but they are, without all comparison, more grieuous and horrible which are felt inwardly. For if they (as S. Ierome writeth of blessed Hilarion) which have many yeares serbed God, doe fear at the time of their departure; what shall they doe which many yeares have serbed the devill, and their execrable wickednesses, and which have provoked God unto wrath? Whither shall they go? Whose helpe shall they crave? What counsell shall they take? If they looke upward, they shall see the drawne sword of Gods justice; if downward, they shall see a great gulfe gaping, and hell-fire: if the time past, they shall see all things vanished away like a shadow: if the time to come, they shall behold the eternitie of worlde, which shall last without end.

²¹ But how (I pray you) shall they be able to resist and abide the assaults of the Devils, who will then bestir them with all

all their might and maine: What shall sinfull men doe which are left in this estate? Return they cannot, and longer to abide in this estate, will not be permitted them.

21 And that we might understand and know what manner of battell this is, and what manner of burthen to be borne in this houre. We would then verily be other manner of persons than heretofore we have bene. All these things saith teacheth, nature proclaimeth, experience testifieth, and it is evident to every one of us, that we shall come unto that state, wherein we will desire with all our heart, that we had bridled our selves from all wickednesse, that we had exercised all the workes of vertue, that we had lived in all holinesse, and not spent our time in vaine. Let us not imitate foolish men which looke upon present things only: let us wisely provide for things to come, and so by the grace of God we shall bring to passe, that the same houre which to others is the beginning of sorrows, to us shall be the beginning of ioy and felicitie.

22 Thus farre we have shewed what may befall a man at the point of death, untill the moment of his departure: now let us see how his body is bestowed after the horrible separation of the life from the same. The soule therefore being dissolved,

solbed, there lyeth upon the ground not a humane body, but a dead carkasse, without life, without sense, without strength, and so fearfull to looke upon, that the sight thereof may hardly be indured. To be short, it is a little better (as touching the substance) than the body of a horse, or a dog which lieth dead in the fields, and all that passe by stop their noses, and make haste away, that they be not annoyed with the sight and stinke thereof. Such is mans body now become: yea, and though it were the body of a Monarch Emperour, or a King. Where is now that Majesty, that excellencie, that authority which he had aforesaid, when all men trembled to behold it, and might not come in presence thereof without all reverence and obeysance: where are all those things become: were they a dreame, or a shadow?

24 After those things the funerall is prepared, the which is all that men can carry with them, of all their riches and kingdomes: and this also they should not have, if in their life time they did not appoint it for their dignity and honour. For the Prophet David saith truly: Be not thou afraid, though one be made rich, or if the glorie of his house be increased; for he shall carry nothing away with him when he dieth: neither shall his pompe follow him.

25 Here now a pit is digged, seven eigh

eight foot long, as if it should serue for Alexander the great, whom the world could not containe, and therein the dead carcasſe is contented to dwell alone continually: the which ſo ſoone as it is come, the wormes doe welcome, and the bones of other dead men are constrained to giue place.

26 In this houſe of perpetuall obliuion and ſilence, the carcasſe being bound in a ſheet, and bound hand and foot, is ſhut up, though it need not to haue ſo great labour beſtowed upon it: for it would not run away out of that priſon, though the hands and feet were looſe.

27 And now, if we do but conſider a little of the tombes and ſepulchres of Princes and Noble men, whole glory and maieſtie we haue ſcene when they liued here on earth, and do behold the horrible ſormes and ſhapes which they now haue: ſhall we not cry out as men amazed? Is this that glory? Is this that highneſſe and excellency? Whither now are the degrees of their waiting ſervants gone? Where are their ornaments and jewels? Where is their pompe, their delicacie and niceneſſe? All theſe things are vaniſhed away like the ſmoke, and there is now nothing left but duſt, horror, and ſinke.

28 But now, leauing the body in the grave, let us conſider how the ſoule entereth

tereth into the new world. Therefore so soone as the soule of the sinner is dissolued from the flesh, it beginneth to passe thorow a region unknowne, where there are new inhabitants, and a new manner of thing. What then shall the miserable and fearfull Pilgrime doe, when he shall see himselfe alone in such an unknowne Region, full of horrour? How, and by what meanes shall he defend himselfe from these most fierce thæbes, and horrible monsters, which in those vast desertts doe assaile passengers? This verily is a fearfull souerney.

29 And yet the iudgement is much more fearfull, which in that place is exercised. Who is able to expresse the uprightnesse of the Judge, the severity of the Iudgement, the diligence of Inquisition, and the multitude of witnesses?

30 In this Iudgement, teares will not prevaile, prayers will not be heard, promises will not be admitted, repentance will be too late: and as for riches, honourable titles, scepters, and diadems, these will profit much lesse: And the inquisition shall be so curious and diligent, that not one light thought, nor one idle word (not repented of in thy life past) shall be forgotten. For truth it selfe hath said, not in jest, but in earnest, Of every idle word which men have spoken, they shall give an account in the day of judgement.

31 How many which now sin with great delight, yea, even with greedinesse (as if we sorbed a God of wood, or of stone, which seeth nothing, or can do nothing) will be then astonied, aghamed, and silent! Then shall the dayes of thy mirth be ended, and thou shalt be overwhelmed with everlasting darknesse; and in stead of thy pleasures, thou shalt have everlasting torments.

When Ieremie had remembred all the calamities and sins of the Jewes, at the last he imputed all to this: She remembred not her end, Lam. 1. 9. So, if I may judge why naturall men care for nothing but their pomp, why great men care for nothing but their honour and dignity, why covetous persons care for nothing but their golden gain, why voluptuous Epicures care for nothing but their pleasure, why the Pastour careth not for his flock, nor the people for their Pastour, I may say with Ieremie, They remembred not their end. When Salomon had spoken of all the vanities of men, at last he opposed this *Memorandum*, as a counterpoize against them all, Remember that for all these things, thou shalt come to judgement: As if he should have said, men would never speak as they speake, thinke as they thinke, nor doe as they doe, if they were perswaded, that these thoughts, words, and deeds, should come
D 3 to

to judgement. What if we had died in the dayes of our ignorance, like Iudas that hanged himselfe before he could see the Passion, Resurrection, or Ascension of Christ Iesus : we should have numbered our dayes, and our sinnes too : but alas, how many dayes have we spent, and yet never thought why any day was given us : But as the old yeare went, and a new came, so we thought that a new would follow that : and so we think that another will follow this : and God knoweth how soon we shall be deceived : for so they thought too, that are now in their graves. O deare brethren, this is not to number our dayes, but to provoke God to shorten our dayes. I that write this, thou that readest this, and all you that hear this, which of us have not lived twenty yeares, yea, and some thirty or forty, and haply some many more, and yet wee have never applied our hearts aright unto wisdom : O, if we had learned but every yeare one vertue since we were borne, we might by this time have bene like Saints among men, whereas, if God at this present time should call us to judgement, it would appeare, that we had applied our hearts, our mindes, our hands, our feet, our tongues, yea, and our whole bodies to riches, and pleasures, to lying and deceiving, to swearing and forswearing

pea, and to all kinde of sin and wicked-
nesse: but to true vertue and wise doine,
we have not applied our hearts, God of
his mercy give us grace to see our for-
mer sins, truly to repent us of them, and
so amend our liues hereafter, that we
may liue with him for ever. Surely, if
man could perswade himselfe that this
were his last day, as it may be, if God so
please, he would not deferre his repen-
tance untill to morrow. If he could
thinke that this is his last meat that
ever he shall eat, he would not surfet: if
he could beleue that the words which
he doth speake to day, should be the last
words that ever he would speake, he
would not offend with his tongue in ly-
ing, swearing, and blaspheming. If he
could be perswaded that this were the
last lesson, the last admonition, or the last
Sermon that ever God would affoord
him, to call him to repentance, he would
read it, or heare it with more diligence
than ever he hath done before. ¶ I be-
seech you remember your selues, while
it is to day, lest you repent your selues
when it is too late: of all we that be
here, which of us can assure our selues
of life till to morrow? Or what if we
should liue three, foure, or five yeares, or
what if twenty yeares, who would not
liue like a Christian twenty yeares, to
liue in heauen with Christ eternally?

We can be content to serbe seven yeres
 Prentise, with great labour and toyle,
 to be instructed in some Trade, that we
 may liue the more easily the rest of our
 dayes, and we must labour notwithstanding
 afterwards, and can we not be con-
 tent to labour in the things of God a lit-
 tle while, that we may rest from our la-
 bour euer after? Christ said to his disci-
 ples when he found them sleeping, Could
 you not watch one houre? So I say unto
 you, and to my selfe, Can we not pray?
 can we not fast? can we not suffer a lit-
 tle while? He which is tired, can trauell
 a little farther, one step more to save his
 life: and therefore God would not haue
 men know when they shall dye, because
 they should make ready at all times, ha-
 ving no more certainty of one houre,
 than another.

32 Seeing therefore the case standeth
 thus, let us looke to our selues, and let us
 take counsell of him, which would be an
 Advocate before he be a Judge: for no
 man knoweth so well what is necessary
 for us against that day, as he that shall
 be the Judge of our cause. He therefore
 crieth thus unto us; Walke while ye have
 the light, lest the darknesse come upon you.
 Take heed, watch and pray, for ye know not
 when the time is. Be ye like men waiting the
 coming of their Lord, &c.

33 They that thus watch and wait,
 are

are sure to make a most joyfull departure from this life, and to be received into the Lords joy: of the which happy dissolution, the Scriptures thus record: I am now ready to be offered, and the time of my departure, or dissolving, is at hand. I have fought a good fight, and have finished my course: I have kept the faith: Henceforth there is laid up for me the crowne of righteousness, &c. *2 Tim. 4. 6, 7, 8.*

As the hart brayeth for the rivers of waters: so panteth my soule after thee, O God. My soule thirsteth for God, even for the living God: when shall I come to appeare before the presence of my God? *Psal. 42. 1.*

The righteous shall live for ever: their reward also is with the Lord, and the most high doth care for them. Therefore shall they receive a gracious kingdome, and a beautifull crowne at the Lords hand: for with his right hand shall he cover them, and with his arme shall he defend them. *Wisd 9. 26.*

Bring my soule out of prison, that I may praise thy name. *Psal. 142. 7.*

I desire to be loosed, and to be with Christ, which is best of all. *Phil. 1. 13.*

For we know, that if our earthly house of this tabernacle be destroyed, we have a building given of God; that is, a house not made with hands, but eternall in the heavens. *2 Cor. 5. 1.*

Let these things be often times thy meditation and study: that so despising the things

things of this transitory life, and passing thy steps in the pathway to felicitie, thou maist at the last obtaine the reward which our Saviour Christ hath promised. Come ye blessed of my Father, &c. Which Lord for thy mercie sake grant us. Amen.

CHAP. III.

Concerning the generall day of Doome.

FOrasmuch, as The feare of the Lord is the beginning of wisdom, and all for the most part are restrained from sin and wickednesse, by the feare of punishment and paines, and are brought to a good minde and purpose; they which exclude his feare out of their hearts, doe shut up against themselves the true and whole some repentance. For as the Scripture testifieth, the feare of the Lord expelleth sinne, and he which is without feare, cannot be justified. The which S. Augustine by a very proper similitude setteth forth: If there be no feare, there is no entrance for love: even as we see when a man seweth, the thread is brought in with a needle, the needle first entreth, but except the needle goe out also, the thread followeth not: even so, feare first possesseth the minde, but feare remaineth not there alone, because it therefore entred

to

to bring in love. Wherefore to awake us sleeping in sinnes, and to ingender feare in our mindes, the Lord doth oftentimes in the Gospel threaten utter darknesse, gnashing of teeth, everlasting fire, and other torments of hell: that at the least wise for feare of paines and torments, we might bridle our mindes, our eyes, and our hands, from sinne and wickednesse.

2 This feare is not only profitable, but also very necessary. For if now after so many threatnings of our Creator, so fearfull and so grievous, we scarcely forsake our sinnes: what would we doe if God did not threaten at all? therefore I hold this, that the feare of the Lord is as it were the parent and keeper of righteousnesse, temperance, love, and of all vertues.

3 But there is nothing that doth more worke this feare in us, than the remembrance of that great day, wherein all the causes of all men are to be pleaded, and their matters determined. Inasmuch that S. Augustine affirmeth, If Christian men should heare no other Gospell, than that wherein the generall iudgement is set forth, that one might suffice both to reboke sinfull men from their wickednesse; and also being reboked, to contain them in their duty.

4 Wherefore, in this Chapter, we will handle

handle two notable points concerning the iudgement to come. The first shall be concerning the greatnesse and hor-
 rour of that day, and the fearfull signes that shall goe before the same. The se-
 cond shall be concerning the raising up
 of the dead bodies, and the comming of
 the Judge.

5 The greatnesse and horronr of the
 last day may be knowne hereby, that it
 is called in holy Scripture a great day,
 and the day of the Lord. And shall it not
 indeed be a very great day, which shall
 comprehend all the dayes of all ages, as
 well those that are past, as those that are
 to come? For, in that day men shall ren-
 der an account of all the dayes that are
 past. In that day, God will poure out
 that infinite treasure of his wrath and
 indignation which he hath heaped up in
 the space of all the worlds that are past.
 In that day the motions of the heavens
 shall cease, the course of the Starres, the
 revolution of yeares, the vicissitude or
 return of months and dayes, the decay
 of mortall things, all the cogitations of
 men, all their studies, all their arts, all
 their disciplines, all their affaires shall
 rest in eternall silence.

Also in that day, it shall be decreed by
 the sentence and irrevocable constituti-
 on of the most high and eternall Judge,
 what state and condition every one of us
 shall

shall have and retaine in all eternity of woꝝds.

7 And not without cause, the holy Scriptures have called it the day of the Lord: for as all the dayes of men going before, are called their dayes, because men watch in them, and doe whatsoeuer they will, and God beareth, suffereth, endureth, expecteth, & after a sort sleepeeth, and resteth in them: even so then the day of the Lord shall shine, wherein he shall continually waken, and shall doe whatsoeuer he will, and we (whether we will or no) must suffer and endure.

8 Thou now doest adde sin unto sins, and ceaseſt not to offend God daily, and God is silent at all these things. And why so? because this day is thy day: but the day shall come, beleeve me, the day of the Lord shall come, which shall bring an end to so long silence, and wherein he will take vengeance of all the injuries that have bene done unto him.

9 Thus we see, that all eternity comprehendeth two dayes only: The one of man; the other, of God. In the one, men shall watch, and God shall sleepe: In the other, men shall sleepe, & God shall watch.

10 How horrible this day shall be, we cannot plainly understand, and yet we may guesse at it by the present calamities: for then the host of all punishments with their confederate battell of all offences,

sences,

fences, shall assail us with maine force.

11 But as in the wars of men, before the last and generall battell, there are many excursions, and short skirmishes: euen so before that great and most fearful conflict which shall be in the day of the Lord, God is wont with his severall bands to make certaine excursions: and one while to send upon us famine, another while pestilence, another while warre, another while earth-quakes, another while floods of waters, and another while drought (as it were his horsemen to invade us) who, when they have damnified us, retire, and abide in their tents. If therefore, we so greatly feare pestilence, warre, famine, earthquakes, and such like, when as they are but the beginning of sorrows and short excursions: what, I pray you, will we do, when the last and generall conflict shall come: at what time all tribulations, extremities, calamities, and miseries shall all fight against us?

12 And if we doe yet more fully desire to know the greatnesse and horror of that last day, let us consider those signes which shall a little while come before that day. Therefore before the coming of that great day, heaven and earth, and all the elements shall give signes. For there shall be signes in the sunne, in the moone, and in the starres, and upon the earth,

earth; trouble among the nations with perplexitie: the sea and waters shall roare, and mens hearts shall faile them for looking after those things which shall come upon the world.

13 For, as man (which is a little world) when he draweth nere to his end, the humours in him, as certaine elements are troubled, and his eyes, which are the sunne and moone, are obscured, and lose their light, and the rest of the senses, as the lesser stars, do by little and little fall and faile, and his minde and reason (as the power of heaven is moved from his seat) wandereth and erreth, even so in the dissolution and fall of this whole frame, which is called the great world, the sun shall be turned into darkness, and the moone into blood, and the starres shall fall from heaven, the ayre shall be full of whirl-windes, stormes, coruscations, flashing meteors, and thunders: the earth with fearfull tremblings, and swallowing gulfs: the flouds of the sea shall swell so high, as if they would overflow the whole world: and the roaring and raging noise of the fretting billows, and tossing waves, shall greatly terrifie. Men therefore shall wither and wax pale with feare and horror, and trembling shall vex them more and more; expecting what these new monsters will bring forth at the last, and what

what will be the end of such horrible beginnings.

14 When a tempest ariseth at the sea, and the boistrous waves begin to tolle & beat the ship, and the men which are in the same, do behold the horrible lightnings, and fiery flashings in the ayre, and the furious windes also making the sea to swell and rage in such wise, that now they see themselves tossed aloft, and then anon carried downe into the deepe: they begin presently to cry, to feare, to tremble, to call for mercie, to multiply their prayers, to crave time of repentance, to commend their saluation to Almighty God: and to be short, they begin to thinke of the amendment of their manners, and to haue better purposes. Then thinke with thy selfe, what manner of minde men will haue when they shall see heaven and earth and all the elements to haue their peculiar and proper tempests: when the sunne shall strike a horrour into mens hearts with his fearful darknesse, and the moone being turned into bloud, shall terrifie them that behold it, and the starres with their falls shall threaten (for they shall fall so thick, that the firmament shall seeme to be quite without light) and the aire with continuall fiery meteors shall seeme to burne, the sea shall swell exceedingly, and the most high mountaines being shaken with

with earth-quakes, shall fall with exceeding great noise.

15 Who then will take pleasure to eat: who will take delight in drinke: who will then have any desire to sleep: nay, who dare once then slumber, or take the least rest amidst so many tempests and stormes: O miserable and unhappy sinners, over whose heads all these signes doe hang, and do foreshew unto them extreme calamity! O happy men, peache, thrice, foure times, ten times, yea, a thousand times happy and blessed, whose conscience in that time shall make them merry and glad!

16 Thus farre we have considered the greatnesse of the last day, and the signes going befoze the same: now let us call to minde certaine things concerning the resurrection of the dead, and the coming of the Judge.

17 Therefore after those signes and wonders which shall goe before the day of the Lord, an Archangel shall come downe from heaven, and with the fearful sound of a trumpet shall give a signe to all that are dead, to rise againe, and to come to Gods judgement. This is that trumpet which Ierome thought that he euer heard sounding in his eares, whatsoeuer he were doing, and not without cause: for who can appeale from this citation: who can refuse this
 C judgement:

judgement? who can pretend sicknesse, businesse, or any other excuse?

18 Then shall death be compelled to make surrender of all the spoils in a moment, which he hath taken away from the world: and he shall be sent away into everlasting banishment beyond all lands, seas, and beyond the world, and the borders of all living things. For as S. Iohn sheweth in his Revelation, then shall the sea yeld up her dead which it hath swallowed, and death and hell shall doe the like.

19 What a sight shall there be then, when sea and land shall bring forth in all places so many bodies, so unlike one to the other, so different, and so unequall: And when as at one and the selfe same place, so many armies shall come together from all parts of the world: In that place Adam (the father of the nations of the earth) shall see all his posterity come together, and shall marvell. There we shall see Xerxes, Darius, Alexander, Caesar, and other Monarches of the world: but yet having other formes, other manners, and other minds, than they had when they lived here. For at the sound of the trumpet, Kings, and Nations, and all the world shall tremble, they shall strike their breasts, and mourne.

20 Moreover although all men shall be restored unto life: yet nevertheless, there shall

shall be great difference betwene those bodies which shall be restored to holy men, and those which the wicked and ungodly shall receive. For they shall be more shining than the sunne, and shall be beautified with unspeakable brightness: but the others, most foule and ugly, and more terrible than death it selfe.

21 What pleasure, I pray you, shall the blessed soules have when they shall be joyned againe to their bodies, as to their most sweet brethren, after so long banishment, never to feare any more a separation? What, I beseech you, shall flesh seele, when it shall be raised from dust, and shall see an unwonted light? And when the soule shall come unto it, and say, God save thee my sister, and most sweet spouse, the winter is now gone, the storme is past: arise my Beloved, and come, the Lord hath fulfilled our desire: thou hast bene the companion of my trabels and labours, thou hast for the Lords sake, suffered with me persecutions and injuries, thou hast bene with me in watchings, in fastings, and under the crosse of repentance, thou hast lived with a temperate and spare diet to feed the poore, thou hast not exceeded in apparell, that thou mightst cloath the naked: equity therefore and reason requireth, that the things which thou hast sowne with mee in teares, thou shouldst also reape with me

in joy: and that seeing thou hast bene a companion with me in my labours, thou shouldst also be partaker with me of my pleasures, riches, and glory: Then shall the soule sweetly embrace the body, and the body joyfully kisse the soule, and they shall be joyned together with most happy and indissoluble knots. And then with how great joy and gladnesse shall they dwell together in one? For from thenceforth appetite shall not contend with will: nor sense with reason: but being joyned together in one, with the league of amity, peace, and concord, they shall enjoy the delights and joyes of heaven everlastingly.

22 And contrariwise, with what anguish shall the soule of the sinner be tormented, when the soule, ill-savoured, deformed, and fearfull body is offered unto him? With what words thinkest thou, will they salute one another? Unhappy body, will the soule say! O the beginning and end of my calamities! thou hast brought me to these torments with thy incitements: and now I am come, not as it were into the house of rest, but as it were into a prison to be tormented. I am compelled to enter into thee againe, against my will. Is this that flesh for the which I have committed so many fornications, so many wickednesses: for the which I have so many times given my selfe

selfe to gluttonie and carnall pleasures :
 As this that face which with so great
 care I have kept from sun-burning : O
 unhappy palace, for thy sake I have
 wearied my selfe by land and by seas, O
 unfortunate belly, how became I such a
 foole that I should worship thee for God:
 have I lost the kingdome of heaven, for
 this most abject body, for this most soule
 sinke of all filthinesse, and have purcha-
 sed to my selfe everlasting torments: O
 ye furies, O ye spirits of hell, why doe
 you stay : why teare ye me not in pee-
 ces: why do ye not bring me to nothing:
 these and such like words shall the soule
 utter against the flesh with exceeding
 rage and hatred: the which notwithstanding
 it loved so well when it was here
 upon earth, that it worshipped the same
 for a lady & a god : and to fulfill the lusts
 thereof, it feared not to violate and break
 the law and commandments of God.

23 And when all are risen againe, and
 are gathered together into the places
 which God hath appointed for his judge-
 ment; then shall he appeare in the clouds
 of heaven, with power and great maje-
 sty, whom God hath appointed to be the
 Judge of the quicke and dead. And he
 shall not come alone, but accompanied
 with an innumerable multitude of hea-
 venly Princes.

24 The feare which shall come by rea-
 son

Apoc. 20.

son of that Majesty, shall be so great, that the Prophet Isaiah saith, They shall go into the holes of rockes, and into the caves of the earth, from before the face of the Lord, and from the glory of his Majesty, when he shall arise to destroy the earth. And the Apostle S. Iohn addeth, I saw a great white Throne, and one that sat on it, from whose face fled away both the earth and heaven. For as when the flood of the Ocean swelleth, they are wont to tremble which dwell upon the shore, and yet can take no harm: even so, when the Lord beginneth to poure forth his wrath and indignation upon wicked men: the Saints also, and the Angels, and men which are in no perill, shall after a sort tremble and feare. If therefore the iust shall feare, and the pillars of heaven shal shake, what shall the wicked and the ungodly doe?

Mat. 14.
Apoc. 1.
Zach. 12.

25 And in very deed, so soone as the Lord shall appeare, there shall be heard immediately a great crie and howling among the nations, for then (as the Lord himselfe saith) shall all the kindreds of the earth mourne, and they shall see him whom they pierced, and they shall lament for him, as one mourneth for his sonne, and be sorry for him, as one is sorry for his first-borne. How many causes of weeping and howling, shall miserable and unhappy men then have? They shall weepe, because they shall see that their evils and miseries

ries are past all remedy. They shall weep, because they shall see that their repentance is too late, and unprofitable. They shall weep because they cannot appeale from Gods sentence; neither can sie the judgement at hand: and it shall seeme a thing intolerable to be at the judgement, and to heare the sentence of everlasting condemnation. They shall weep, because when they liued here on earth, they despised those which forewarned them. They shall weep, because the pleasures which are gone as a shadow, have brought upon them endlesse sorrows and torments. To be brieft (as men beset on every side, and brought into inevitable straights, destitute of all counsell and hope) they shall weepe, because they shall see that they cannot prebaile any thing at all, neither with weeping, nor yet with scratching, and tearing of themselves.

26 Neither will the Iudge be moved by any meanes with these cries and sorrows, but will rather separate the weepers from those that rejoyce: that is to say, the wicked from the godly, even as a shepherd divideth the sheepe from the goats, and shall set the godly on his right hand, and the wicked on his left.

27 And then he will begin to discusse the cause of every one, and he will not forget any one offence. For we shall see

all things registred in perfect booke, by which booke all men shall be iudged. I saw (said S. John) the dead both great and small, stand before God, and the booke was opened, and another booke was opened, which is the booke of Life, and the dead were judged of those things which were written in the booke according to their workes. So that all our workes are written in those everlasting booke. Thou hast scarcely committed an adulterous thought, but the same wickednes is written in Gods booke.

28 And not onely Church-robbings, and Sacrileges, Patricides, Perjuries, and such like faultes, but also impure thoughts, and idle wordes, the neglecting of god workes, or the same done to no good end, shall be brought into iudgement. For, so great is the excellency and estimation of Christian integrity, and purity, that no one, or the very least vice that may be, is not permitted to Christian men.

29 The case thus standing; whereof I beseech you cometh it, that there is in us so great loosenesse, so great carelesnesse, so great slothfulnesse, and such securitie? Doe we not flatter our selves, when so great iudgement hangeth over our heads? Holy was the Prophet David, a man after Gods owne heart, and yet he so feares this iudgement, that he said; Enter not into iudgement with thy servant

vant, O Lord, for no man living shall be justified in thy sight. **Holy was the Apostle Paul, and yet he saith:** I know nought by my selfe, and yet hereby I am not justified, it is the Lord that judgeth me: as if he should say, **Therefore I dare not pronounce my selfe just, because he that judgeth me, is the Lord.** For, such are the eyes of the Lord, that the stars are not cleane in his sight: and many times his eyes do behold wickednesse, where we see nothing but holinesse. **Holy also was the friend of God Job, and yet he said,** What shall I doe when God ariseth to judgement? and when he maketh inquisition, what answer shall I give him? **Why doth this man of God, so commended of Gods owne mouth, who was so just and simple, that he could say without lying,** I was an eye to the blinde, and a foot to the lame? And againe, My heart doth not reprove me in all my life: **Why (I say) is a man of such singular innocency, so afraid of Gods judgement? Namely, because he knoweth that God hath no eyes of flesh, and that he judgeth farre otherwise than men doe.**

30 Moreover, when all mens causes are diligently discusſed and examined, the Judge will pronounce against the wicked, the irrevocable sentence of eternall damnation: Depart from me ye cursed into everlasting fire, which is prepared for the Devill and his Angels: **A bitter word,**

word, which will make the eares of them that heare it, to tingle ! A sentence intolerable, which depriveth sinners of all good things, and bringeth them to all woe ! The Lord sometime accursed the fig-tree, and immediately, not only the leaves, but also the body and root were wholly withered : even so, that fearful curse of the last day, shall be no lesse effectuall. For on whomsoever it falleth, it shall so scorch them, and shall so make them destitute of Gods grace, that they shall never more be able to doe, to speak, thinke, or to hope for any good thing.

31 Then therefore the wicked being stricken with this thundering sentence, will lift up their mouths towards heaven, and spue forth their shamefull blasphemies against God the Judge : they will curse the day and the houre wherein they were borne, and their Parents which begat them, and the wombes which bare them, the ayre which gave them breath, and the earth which hath borne them : but they shall not be suffered any long time to speake these things against the Judge.

32 For suddenly the Spirit of the Lord shall overwhelm them, and shall with great violence cast them downe headlong into the deep, as in S. Johns Revelation appeareth in these words : Then a mightie Angel tooke up a stone, like a great mil-stone,

mil-stone, and cast it into the sea, saying, with such violence shall the City of *Babylon* be cast downe, and be found no more. And againe, Whosoever was not found written in the booke of life, was cast into the lake of fire. And this deepe shall be shut up with gates of brasse, and with iron barres which cannot be broken with any force, nor cut in sunder with any arts, and there they shall drinke of the cup of the Lords wrath, and the smoke of their torments shall ascend without end: and they shall not rest day nor night.

33 On the contrary part, the iust (being in the fruition of full blessednesse; and of everlasting glorie) shall have in their mouthes the praises of the Lord, and giving of thanks, and shall with singing, and with mirth extoll the name of their Lord and God, with whom they shall reigne without end.

34 But although we heare of these things often: yet neverthelesse, we are not awaked from the sleepe of sin, before we be overwhelmed with the night of death, and of darknesse. Why doe we, which haue this time, now looke for another time, which peradventure we shall never haue? Now is the accepted time, now is the day of saluation. There is nothing more profitable for a man, than to know his time: and therefore in our worldly businesse we obserue times and seasons,

seasons, as a convenient time to eare, a fit time to sow, to plant, and such like. Vea, the bruit beast, by the instinct of nature, can make choise of his time for benefit. The swallow, when winter approacheth, prepareth himselfe to take his flight into a warmer countrey. The bee, and the ant in the time of summer, prepare their food against the winter. And the Prophet Jeremy saith, That the stocke knoweth his appointed time. If bruit beasts devoid of reason, have this foresight, to make choise of time for their good; and if man himselfe in a worldly regard, can make choise of a fit and due time to get earthly and transitorie things; how much more provident ought he to be for heavenly things, that to attaine these, he lose not his fittest time to attaine salvation:

35 The old world that lived in the dayes of Noah, knew not their time, and that was the cause they then perished with the flood. The cities of Sodom and Gomorrah knew not their time, and that brought fire and brimstone from heaven upon their heads to their destruction. The foolish virgins knew not their time, and therefore when their Lord came (they being altogether unready) were shut out of the Lords joy.

Let us then know the season, how it is time now that we should awake out of sleep. Let

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us watch and be sober : for they that sleep, sleep in the night; and they that are drunken, are drunken in the night : but let us which are of the day, be sober, lest the darknesse come upon us, wherein we can neither walke nor worke.

Let us alwayes haue before our eyes that day time, wherein we shall appeare before God and his Angels, and before the whole world, to answer our cause : and either to receive a crowne of glory, or else perpetuall shame and confusion.

Let us know, that we haue here a very short time limited unto us : wherein we must so endebour our selves, that for short and transitory things, we lose not that which is eternall.

If we haue this consideration of that great day of the Lord, we shall not onely be the more secure in death, but also be the better prepared to meet with our Lord and Saviour, when he shall come to Iudgement.

CHAP. IIII.

Concerning Hell, and the torments thereof.

There is nothing that the Debill laboureth more, than to perswade men that there is no Hell; that so the more easily he may lead them thither, as it were blind-fold (by the way of sinnes) while

while they have no feare of any punishment: even as thæ ves are to be led with a baile before their faces, when they are going to the gallows; and as Zedekiah was serbed, whose eyes Nebuchadnezzar commanded to be put out, when he was carried away captiue into Babylon.

2 But it may be shewed by many reasons and authorities, that there is a hell. For as a princely Magnificence requirereth, that a king haue a beautifull palace, for to entertaine the best sort of men, and a prison for the worst: even so, the king of kings, and Lord of all glory and principalities, hath a palace, wherein there are many mansions, (as our Saviour Christ in the Gospell testifieth) which is the kingdome of heauen: and he hath also a darke prison or dungeon, which is Hell.

3 The law of nations requireth, that malefactours for their offences, be dizen into exile for ever: even so, God doth banish from his presence the impenitent sinners into hell. For it is said of Dives, that he dyed, and was carried into hell. And the Prophet saith, Hell hath enlarged it selfe, and hath opened his mouth without measure, and their glory, and their multitude, and their pompe, and he that rejoyceth among them, shall descend into it. And S. John saith, that the fearfull and unbeleeving, the murderers, the whoremongers, forcers,

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Luk. 16.

13. 5.

Apoc. 21.

ners, and idolaters, and all lyars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. **And Christ Iesus saith,** Feare him which hath power to cast body and soule into hell.

4 But forasmuch as God hath not made death, nor the kingdome of hell upon earth, we must understand, that the principall procurer of this hell, is Sathan the prince of darknesse, who (being in his first creation a bright-shining Lucifer, beautified as a precious stone, and more excellent than all the Angels of heaven in resplendent brightnesse) through his pride against God, lost his light, glory, and beauty, and as he was worthy, became a soule fiend, dejected from heaven into this elementall World, lower than all the Spheares, into the Fire, Ayre, Earth, and Water.

I saw (saith S. John) a starre fall from heaven to the earth, and to him was given the key of the bottomlesse pit. **Further, he saith,** There was a battel in heaven, *Michael* and his Angels fought against the Dragon, and the Dragon fought and his Angels, but they prevailed not, neither was their place found any more in heaven. And the great Dragon, that old Serpent, called the Devill and Sathan, was cast out, which deceived all the world, he was cast even into the earth, and his Angels were cast out with him.

And

Wisd. 1.

Apoc. 9 1.

Chap. 12.

Job 1.

1. Pet. 4.

Luke 22

Apoc. 11.

And being thus desected, he now neber ceaseth compassing the whole earth : but in this circuit seeketh Like a roaring Lyon, whom he may devoure. For the which cause S. John pronounceth this woe, saying : Woe to the inhabitants of the earth, and of the sea, for the devill is come down unto you, which hath great wrath, knowing that he hath but a short time.

6 For albeit the world seemeth to be the parent, the bringer forth, and nourisher of bodies : yet it is the prison of spirits, the crile of soules, and a place of all wretchednesse and paines. For, as the world is a place of sinne and transgression, a station of pilgrimage, and of woe, a habitation of wailing, and of teares, of travell, and of wearinesse, of fearfulness, and of shame, of moving, and of changing, of passing, and of corruption, of insolence, and of perturbation, of violence and oppression, of deceit, and of guile ; and finally, the lay-stall of all wickednesse and abomination: so also, by Gods justice it is appointed the place and pit of punishment, and everlasting torment, wherein the evil angels that rebelled with Lucifer, and the damned spirits of wicked men departed this life, have endlesse paine without rest.

Ephes. 1.

7 And albeit the Apostle calleth Satan a Prince that ruleth in the aire, yet is that rule so slave-like, and his power so weakned

weakened by the Almighty, that when the Lord intended to punish the sonnes of Adam, and to strike the earth with tempests of lightning and thunder, he thereby also beateth Sathan, and the whole rabble of his hellish fiends, that in their fury and rage, therewith they terrifie men by ugly shapes, and apparitions, and by Gods permission (to murder man and beast) sometimes doe overthrow buildings, and doe fire and consume houses, leaving a most noisome and horrible stinke behinde them of the hellish place from whence they come. For it is not the devill, but the glorious God that maketh the thunder: and as testifieth Syrach, It is the sound of the Lords thunder that beateth the earth.

8 Thus by Gods just judgement he rangeth like a run-nagate in the Sphere of his hell, untill the day of doome, for which season he is let loose: and yet with such prohibition and restraint, that in his malice he can proceed no farther than shall seeme fit to the mighty Jehova his Creator: and then he shall receive that punishment whereof S. Jude speaketh in these words: The Angels which kept not their first estate, but left their owne habitation, he hath reserved in everlasting chaines under darknesse, unto the judgement of the great day: At which time there shall be a new heaven, and a new earth, wherein shall

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dwell

Iob 1.

Psal 29.
Eccl. 43.

2 Pet. 3.

Rom. 8.

1 Cor. 7.

Exod. 10.

dwell nothing but rightcoulnesse, when they are refined with the fire of Gods justice, and then all the creatures of these new heavens, and new earth, shall be made perfect. For which perfectnesse and restoration, every creature waiteth, being now subject to vanity: for the which they groane, that they may be delivered from the bondage of corruption, into the glorious liberty of the sons of God. For albeit the forme and fashion of this world goeth away (as saith the Apostle) yet their substance shall remaine, whether of the heavens themselves, or of the elements, or of men, all which shall abide for ever.

9 At this time of restoration, when all things shall become new, and when the dead are raised up againe to life in their corporall bodies, then shall be prepared an out-set habitation, which shall be a Chaos full of confusion, devoid of the first most excellent thing that God made, light: and instead thereof replenished with darknesse, a thousand times worse than the palpable darknesse of Egypts plague, wherein the burning and intolerable tormenting fire giveth no light, and where the freezing cold which causeth gnashing of teeth mitigateth nothing at all the burning heat.

10 The holy Scripture, to inable the weake capacity of man, to comprehend and understand the exceeding horrour, and

and most fearefull torment of this place, calls it a Bottomlesse pit, *Tophet*, a dungeon, deepe and large; the burning whereof, is fire and brimstone. The lake of the second death, which burneth with fire and brimstone. And in regard of the howling, roaring, and screeching in that place, it is compared to the valley of Hynnon, neere Jerusalem, where the idolatrous people, at the sacrificing of their children to the idoll Moloch, made a confused noise of crying and howling, together with singing and sounding of instruments, that the pittifull screeching of the children tormented in that debillish sacrifice, might not be heard. And for this cause Christ calleth Hell, *Gehennon*; which the Prophet David calleth the nethermost Hell.

II And albeit to men that measure all things by Philosophy, and humane reason, it may seeme absurd that Fire should afflict the soules of the reprobate departed; and the damned spirits in Hell, for so much as the Agent is ever reputed more noble than the Patient: but no corporall body is more noble than the Spirit: and according to the minde of the Philosopher, in his booke of Generation: Those things onely are agent and patient in themselves, which communicate in the same manner. Yet in this point as also in many other things which leane onely on Faith,

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and

Rev. 10.

Luke 16.

and not on humane reason, we must believe it, because the word of God so delivereth it. For the soule of Dives in Hell, cryeth, and shall cry for ever; I am tormented in this flame. Which is no Parable, but really acted.

This then is no imaginary fire, but a true corporall fire, working really upon body and soule: on the soule, before the day of judgement, and on both together in higher degree of torment after the day of downe: not by a proper vertue and naturall action which the fire hath, but as the instrument of Gods justice, not consuming, but afflicting, after a certaine manner of perpetuall detaining in the torment of reall punishment.

12 But is this place of Hell so to be beholdden only by faith, that humane reason cannot conceive it to be such, as it is delivered to be in the word of God? Yea, verily, and for this cause the conceit of Poets was not altogether idle, and devoid of reason, in saying, that Saturnus dividing his kingdome among his sons, gave the west part toward the lower sea, to Pluto his youngest sonne: the east part to Jupiter: and the Islands to Neptune of the sea. And hereupon they fained, that Jupiter was king and god of heaven: Pluto of hell: and Neptune of the sea.

And to describe hell, they could not but thinke them of a more fit place in the earth,

earth, to make a resemblance thereof, than a certaine territory in Italy, betwene Baie and Cumæ, where the Cimmerii inhabit: a place in very deed so environed with high hills, that the Sunne from the first rising to the setting thereof, never shineth there: by reason of which continuall darknesse, this Proverb is used;

Cimmeriis tenebris atrior;

More blacke than the darknesse of Cimmeria. And here they place Acherusia a darke Dungeon, or way to Hell, out of which Hercules drew Cerberus the dog of Hell. Thus these Poeticall fictions (grounded upon earthly darknesse) represent and set befoze us that invisible darknesse, which no man ever living on earth hath seene, nor tongue is able sufficiently to expresse.

13 Geographers tell us of the mountaine Atna in Cicily, at this day called Gibello monte, on the top whereof is a barren ground mirt with ashes, in the winter-time covered with snow: the circuit of which mountaine is twenty furlongs, and is environed with a banke of ashes, of the height of a wall. In the middle of this mount is also a round hill of the same colour and matter, wherein be two great holes called Crateres, out of which doe rise sometimes sundry great flames of fire, sometimes horrible

Plinie.

smoke, sometimes are blowne out burning stones in infinite numbers. Besides the visible sight of which fire, there is also heard within the ground terrible noise and roaring.

14 What else can these fearfull fiery flames, horrible smoke, burning stones, in such hideous manner blowne up, and the terrible roaring within that mountaine & tna unport, but a certaine subterraneall part of hell? As also it may be in like manner thought of the Darine Roocke of Barry in Glamorgan-shire in Wales: by a certaine cleft or rift whereof (if a man lay his eare thereon) is heard the worke, as it were of a smiths forge: one while the blowing of bellows: another while the sound of hammers, beating on a Stethy or Anvile: the noise of knives made sharpe on a whet-stone: and the crackling of fire in a furnace and such like, very strange and admirable to heare.

15 Navigatozs report, that there is a sea in the voyage to the West Indies (called the Burmudas) which is a most hellish sea for thunder, lightnings and stormes. Also they assure us of an Island, which they call the Island of Devils: for that to such as approach nere the same, there doe not onely appeare fearfull sights of devils, and evill spirits, but also mighty tempests, with most terrible and continuall

nuall thunder, and lightning: and the noyse of horrible cryes, with screeching, doth so affright and amaze those that come nere that place, that they are glad with all might and maine to flie and speed them thence with all possible haste they can.

16 Cosmographers also informe us of a certayne wonderfull whirlepole in the frozen sea, not far from the land, towards the Islands of the Hibrides: whereunto all the waves of the sea have their course from far, which there conveying themselves into the secret receptacles of nature, are swallowed up, as it were into a bottomlesse pit: and if any ship chance to passe this way, it is puld and drawne with such violence of the waves, that esc-sones without remedy, the force of the whirle-pole deboureth the same.

17 I doubt not, but there are some which ascribe all these things to naturall causes and workings, or else will account them no better than fables, as they doe all things else which concerne Religion. But yet let such men now know (as one day with wooll experience they shall feele) that these and many moe wonderfull workes of God in earth, and his wonders in the deep (beside his counsels and iudgements revealed in his word) do assure those that feare God, that there is an hell.

18 Who is so ignorant that he doth not see and know, how in all things both naturall and supernaturall, there is an opposition and contrariety: And therefore also a God, and a Devill, a Heaven, and a Hell. This Hell, in the day of doome (as touching the paines and torments to be laid on the Devill and his adherents) shall be therein so enlarged and redoubled, that the darknesse of Cinnamon, and all the darknesse of the earth, beside the fire in the region that compasseth the earth, the fiery flames, lightnings, thunder, and tempests, the smoke, terrible noise and roaring in the mountaine Arna, the fearfull visions nere the Island of Devils, the chilling cold, and frozen Ice in Frigida Zona, the indraughts and swallowing Gulfs of waters, the whole barrennesse of the earth, with all bitterness, stinch, and whatsoever else may offend the senses of damned men, (the punishment of Sinne) shall be gathered together into one Chaos of confusion, whereinto Sathan with his Legions of damned spirits (which are now for a time let loose to remaine and converse in the fiery Region of the ayre, in the hollow caves and dungeons of the earth, and in the waters, and where it hath pleased God to appoint them) shall be plunged for ever and ever.

19 Therefore let hell be where it hath pleased

pleased God in his secret counsel to place it, to men unknowne: whether in the North, or in the South, under the frozen Zone, or under the burning Zone, or in a pit or a gulfe that shal exceedingly participate of both, it maketh to us no matter of exception. For, most true it is, that **S. Gregory** saith, The wicked shall be cast into utter darknes, that they may there gnash their teeth, which delighted here in nothing but gluttony. For heat and burning commonly make men to weep: & cold causeth men to beat and gnash their teeth. In Hell (saith he) there shall be cold intolerable, fire unquenchable, the Worme immortall, stinke that cannot be endured, darknesse palpable, the horrible scourges of Devils, and the fearfull sight of Devils.

20 Thus much then we learne hereby concerning hell, that it is a most fearfull and horrible place, into which the soules of all that live ungodly in this present world, and in unbelæse, are carried after death, by the devill and his angels: even as contrariwise, the soules of Gods children which live in his feare, and in christian obedience in this world, are carried up into Abrahams bosome, as Lazarus was; and are in the hands of God, where no torment can come neere them. For, as **S. Gregory** saith, Inasmuch as the wicked have in this life, forsaken their Creator both in body and mind, they shall in hell fire bee tormen-

Greg. super
illud Mat.
Ejicientur
in tenebras.

tormented both in body and mind together. And now that we have hitherto spoken at large concerning hell, it resteth that somewhat bee declared, as touching the pains and torments that are now, and shall bee for ever in the same: In the which albeit there is but one fire, yet S. Gregory saith, It doth not torment sinners after one manner. For euery one shall be punished according to the quality and quantity of his finnes.

21 And in sin there are to bee seen two turnings, namely, a turning away from the chiefe, and increat good or felicity, called *Summum bonum*, and a conuersion, or turning to the lesser and created good, which be the things of this world: Even so in the punishment, which is answerable to that sin, there shall bee found two sorrows. The one which shall arise of the losse of euerlasting blessednesse, and the other which shall arise of the pains and torments which shall bee brought upon the body and soule. Both which sorrows and torments, the Scholemen call the paine of losse, and the paine of sense.

22 But first of all we will speake of the losse of felicitie, which is the greater punishment. There cannot be imagined or devised any paine or punishment so grievous, which is comparable to the losse of felicity; for if to live in exile and banishment in a close prison from our dearest friends

friends

friends in this world, may seem a punishment, how greatly will that separation from God torment us ! whose only sight is so great happinesse, that suddenly it maketh a man blessed and happy.

23 It was to the Citizens of Rome a great punishment, and almost the greatest of all other, when for some great offences they were compelled to forsake the City and company of Citizens, and to dwell in certaine desert Islands, among the Barbarians. Wherefore Marcus Tullius, when he was brought againe from banishment (as if he had entred into a new world, and had gotten heaven for earth) said, as a man amazed, how beautifull is Italy ! how faire are the regions thereof ! What goodly fields ! What pleasant fruits ! What famous Citties ! How great humanity of Citizens ! What an excellent Common-wealth ! And so forth. How great griefe and sorrow then shall they feelee which are absent from the Pallace of Heaven : from the Common-weale of Saints : from those most happy Regions, where peace, charity, tranquillity, and joy reigneth : where the voice of praise and rejoycing, and continuall Alleluiah is sung : And finally, to be absent from that most pure light, which maketh the beholders joyfull and happy : and when they shall bee compelled to dwell for ever in
most

most filthy prisons, and as it were, in a sinke of all filthinesse, where there shall bee no order, but continuall horror: where there shall be no voyce but of such as mourne, and blaspheme: where there shall bee heard no sound, but of beating rods, and whips: and with a rabble of all sorts of devils, both barbarous and cruel, and also in the company and fellowship of most wicked men?

24 Then shall their eyes bee opened, then shall the baile be taken away from before their face, then shall they see with exceeding sorrow, that betwene the everlasting felicity and these fraile and transitory things, there is incomparable difference, when they shall behold most evidently, that they have lost the ioyes not to be told, and permanent for ever, for shadowes and dreames.

25 There shall be so great sorrow, that although the damned doe know, that all access unto everlasting blessednesse is shut up from them, and that there is a most great Chaos, and universall confusion set betwene them and the place of the elect and blessed, yet being compelled with a certaine naturall desire, they shall not restrain themselves from these cries: Lord, Lord, open to us: Lord, Lord, open to us.

26 Hell therefore is an intolerable thing: and the paine thereof most horrible:

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ble: and yet if it were a thousand times bigger, it is not comparable to the separation from the honour of that blessed glory in the kingdome of Heaven, and to the hatred of Christ when he shall say, I know you not: and to this reproof and checke, When I was hungry and thirsty, ye gave me no meat nor drinke, &c. For we shall more easily endure a thousand thunder-claps, than to have his most merke and loving countenance turned away from us.

Mat. 25.

27 Moreover, the losse of this felicity, bringeth with it selfe the losse of all good things. For the eyes of the damned shall see no comely shape or forme: their eares shall heare no manner of harmony: their taste shall have no sweet or savory thing to delight it: their feeling shall have no soft thing to serve it: and their smelling shall have no fragrant savours to refresh and comfort it. For they which shall be once shut out from the company of God, are at one instant drowned in the ocean of all calamities and miseries, without hope of deliverance. Let us then deeply weigh and consider, how great a matter it is to lose felicitie.

28 Now let us come to treat of that torment which is therefore called the paine of sense by the Scholmen, because it is aswell laid upon the outward senses of the body, as upon the inward faculties of

of the minde. And that we may first deale with the torment of the inward sense, ye shall obserue that there are foure faculties of the Soule, which shall bee vered in hell with wonderfull torments. The first, is that which the Græcians call Phantasia, and We, Cogitation: The second, is Memory: The third, is Understanding: And the last, Will.

Cogitation.

29 Cogitation therefore shall be most vehemently vered with the feeling of those torments into the which both the body and the minde shall be cast. For if now some great griefe doth so possesse our cogitation, that a man cannot, would hee never so faine, but thinke of that griefe; what will the torments of hell doe in the mindes of the damned: which shall be greater, without all comparison. Therefore cogitation shal increase their griefe and sorowes, and those sorowes shall whet and stir up cogitation, and they both shall so feed one another, that they shall leaue no place of rest, neither in the minde, nor in the body of the damned. These therefore shall bee the contemplations of those men, who when they might in this life fruitfully have thought upon these things, would not: and they which disdained here to use these most profitable meditations, as a bridle of their lusts, shall in that time suffer them, as most cruell torments.

Holy meditations, are as a bridle to lust.

30 Fur

Memory.

30 Furthermore, the Demony shall be no small crosse to the minds of the damned, when they shall beginne to call to minde their former delights, and the pleasures past, for the which they are now come unto those torments. For then too late shall they perceive, with what bitter sauce they were seasoned, which in time past seemed so sweet unto them; But they shall much more vehemently bee tormented, when they shall compare the breuity of the pleasures past, with the eternity of the present sorrows. For, what Mathematician so skillfull can be found out, which can declare to us how much greater that everlasting time shall be, then the time of these transitory pleasures? How shall they then groane and mourne, and what great deep sighes shall they fetch, when they shall finde by experience that their pleasures were most momentary and that they are gone as a dreame and shadow, and that their sorrows shall have none end?

31 But the understanding, as it is a faculty more excellent and perspicuous, so shall it be tormented with a more intolerable crosse. In this faculty shall the worme be, which the Scriptures so oftentimes threaten to sinners, where it is said, that their worme dieth not, and the fire shall not be quèched. For as the worm hath his originall from the seed, and yet doth it

Understanding.

it continually eat and consume the wood whereof it cometh: even so this worme springeth from sinne, and holdeth a perpetuall war with sin, and is nothing else but a continuall repentance and sorrow, full of rage and desperation, which they have by reason of their sins, when they see and feele that for them they have lost the kingdome of heaben, and have incurred those unspeakable torments. This worme of the damned, resteth neither day nor night: but biteth and gnaweth continually, and feedeth upon the bowels of those miserable men, alwayes bringing to their remembrance the notable opportunity which they had here on earth, not onely with very small labour to have escaped those punishments, but also without money or money worth, to have gotten the kingdome of heaben. Therefore they shall evermore contend with themselves, and say: O miserable men that we be, to whom the kingdome of heaben was sometimes offered freely to receive and possesse, the which the Preachers of Gods word did humbly and lovingly beseech us to embrace, and we refused! If we had truly repented us of our sins, all had been forgotten. How small a thing had it bene to have repented? If we had craved mercy, wee had easily obtained it: if wee had called for helpe and grace faithfully, it had bene at

at hand: if we had given but a cup of cold water for the Lords sake, wee had not bene unrewarded. But now we fast continually, and shall be tormented, we shall be afflicted, and shall reape no fruit thereof. O that golden time mis-spent! How is it now gone, and never shall returne againe! Who bereaved us of our cares? Who shut our eyes? Who stoppt our ears? Who bewitched us, that wee never thought upon these punishments, that we never had regard to these times, that we never foresaw this misery, and that we hearkned not unto them which forewarned us?

32 And if the understanding shall seele these things, what shall wee then say of the Will, which is the chiefe and principall cause of sins? The Will therefore shall be evermore tormented with a certaine outrageous envie, which it shall conceive of the horreur and glory of the Almighty God, and of all the Saints of Heaven, according as it is set downe in the Psalmes, The ungodly shall see it, and it shall grieve him; hee shall gnash with his teeth, and consume away: the desire of the ungodly shall perish. Also in the Wills of these sinners, there shall be joynted with envy an extreme hatred against God: from whence shall arise horrible curses, and blasphemies, which shall never cease in their mouthes: For when they shall per-

Will:

Psalm. 113.

Heare and tremble, O ye wicked and prophane.

perceiue, that there is no hope any more to recover their saluation, and shall also be assured that they shal at no time come into the fauour of God, and that their torments shall neuer haue end: And further, when they shall see, that it is God himselfe which keepeth them, as it were fast bound with chaines in these perpetuall torments: and that it is he which doth from on high cast down upon them thundering tempests, and with his omnipotent breath doth kindle those furnaces of hell-fire: then they will rage and foame like mad dogs, and will neuer cease from barking, from blasphemies and cursed speakings. They will curse him because he created them, and adjudged them to death, and yet dying, are neuer dead. They will curse his punishments, because hee tormenteth them so vehemently. They will curse his benignity, because it is now turned into severity. They will curse his crosse, and his blood shed upon the same, because it hath bene profitable to so many, and nothing available unto them.

From wicked
blasphemies, good
Lord deli-
ver us.

33 To conclude, they will curse all the Saints and Angels of heauen, because they shall see them in ioy and felicity, and themselves in everlasting misery. This shall bee their perpetuall symphony and melody: these their Evening and Morning Songs: these their Psalmes and Hymnes,

Hymnes, which they shall sing in these dolefull temples of Devils, where they shall have fire and brimstone, in stead of Frankincense, and the noise of stripes with whips and naules, which shall inforce weeping, howling, and gnashing of teeth, in stead of organs, trumpets, cornets, and harpes.

34 Thus farre concerning the sorrow which ariseth of the losse of the chiefe felicity, and which the inward faculties of the minde doe suffer, which have bene shewed to be the greatest, and unspeakable. Now also we will shew, that to be an exceeding sorrow, which the very torments shall worke in the externall senses of men.

35 Therefore as the reward of the blessed is not some certaine particular goodnes, severed and divided from other good things, but a certain common and generall good or felicity, wherein all good things, all delights, and pleasures are contained: So the paine and torment of the damned, is not one kinde of sorrow (as of the head, of the eyes, of the teeth, of the reines, and so forth) but it is a certaine generall punishment, which comprehendeth all the sorrows of all the members and senses together.

36 If the sorrow and paine of a woman travelling in child-birth be so great, and so generall, that it inbadeth every part;

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what shall become of them upon whom all manner of sorrowes shall come? If a man cannot indure a little fire in one part of his body (as on his little finger) but one houre, how intolerable shall the paine of the damned bee when they shall wholly burne within and without? Which of you (saith the Prophet Iſaiak) can dwell with burning fire? And yet our fire here is but a picture and shadow of that unquenchable fire there in hell, where one drop of cold water will be more worth, than all the Jewels of the world, though onely to coole the tongue.

37 All the senses of the body shall bee here tormented: and that not with heat onely, but also with extreme and most freezing cold, as Gregory affirmeth in these words: In hell is intolerable cold, unquenchable heat, an immortall worme, a stink not to bee endured, a scourge ever striking, darknesse palpable, a fearfull vision of devils, confusion of finnes, and a desperation of all good things.

38 This endlesse miserie shall inforce thee to howle and cry, Cursed be the day wherein I was borne: and let not the day wherein my mother bare me, be blessed. Cursed bee the man that shewed my father, saying, A man-childe is borne unto thee, and comforted him. Cursed be he, that hee slew mee not, even from the wombe, or that my mother might haue bene

beene my grave, or her Tombe a perpetuall conception. How is it that I came forth of the wombe to see labour, paine, and sorrow, that my daies should be consumed with shame?

39 Three things among many other torments, shall inforce the wicked to blaspheemie and curse: first, that before the day of doome they dayly see the downfall of those into hell, of whose damnation they themselves have bene the authors. And for this cause Dives in hell prayed Abraham to send Lazarus to his Fathers house, to forewarne his brethren, that they might not come into that place of torment.

40 Secondly, because in hell the waters which they could with might serve for their refreshing, shall be like the burning pitch, which shall never be quenched: the smoke whereof shall ascend forever.

41 Thirdly, because they shall bee gathered together as the prisoners in the pit, and faggotted up in a band, like a bundle of sticks for the fire. For, as heaven is (as touching the many mansions whereof Christ speaketh) in it selfe infinite, answering the essence, majesty, and power of God, being placed above all orb and sphere, and farre beyond all circle and compasse of mans capacity: even so Hell is limited in a small Orbe,

capable of no more than the damned, and the Instruments of their torments, which cannot be very spacious in regard the whole earth is much lesse than the circumference of the sun. The straitnes of which place shall bring to the huge heaps of the damned, packt up therein, increase of torment, with palpable darknesse.

42 Now if this hell were but a temporall pain (as Origen thought) then hope would cheare the tormented sinner: but the torments are eternall, and the tormented quite destitute of hope. The worme of conscience is there for ever without solace, and gnashing of teeth shall be continually without gladnesse. Thus the torments of the damned shall continue so many worlds, as there be stars in the firmament, as there bee grains of sand by the sea-shore, and as there bee drops of water sound in the sea. And when these worlds are ended, the paine and torments shall not cease, but begin afresh: and thus this wheele shall turne round without end.

43 For, when the motion of the Primum Mobile, and of the heavens shall cease, then shall time also cease. Now in this world, there is a time past, now there is a time present, and a time to come: but then there shall bee no time past, nor any time to come: no weeke, no moneth,

moneth, no yeere, nor any variation of time. It shall be as the day whereof the Prophet speaketh, which shall be neither day nor night. This shall be a very long day: for it shall be for ever and ever. For one day is with the Lord as a thousand yeeres; and a thousand yeeres, but as one day of darknesse, and of blacknesse.

45 What man considering these things, will endure these hellish torments everlastingly, to enjoy for a little while the vaine pleasures of the flesh? Although a man by living in sin, might procure unto himselfe the wisdom of Solomon, the strength of Samson, the beauty of Absolon and Sulanna, the riches of Cræsus, the power of Augustus, and the yeeres of Methusalem: what would all this profit at last, if after a while, being in death, thou canst never deliver thy body from the worms, nor thy soule from hell-fire? And as our Saviour Christ saith, What doth it profit a man to winne all the world, and to lose his owne soule? If thou often meditate these things, thou shalt both lead a good and holy life, and after a while, make a blessed and happy end of thy pilgrimage.

C H A P. V.

Concerning the small number of them
that shall be saved.

Strive to enter in at the narrow gate: for many, I say unto you, will seeke to enter in, and shall not bee able, *Luke 13.* With what purpose and meaning hath the Lord uttered this sentence: *Acrily*, to no other end (as may bee gathered by the words going before) than to shew that there are few in number which are saved, and many which perish.

² For there are some which had propounded this question to the Lord, saying, Lord, are there few that be saved? To the which question the Lord answered so wisely, that by his answer hee taught, that there were but few which should be saved, and also rendreth a reason why they were but few: Strive (saith he) to enter in at the strait gate; for many, I say unto you, will strive to enter, and shall not bee able: the which is all one, as if hee had more plainly said, they are but few which shall bee saved; and that for no other cause, but for that the gate of life and salvation is strait and narrow.

³ This thing the Lord goeth about to print in our mindes, when as he so oftentimes repeateth, Many are called, but few are cholen: And when hee cried again,
Wide

Wide and broad is the way which leadeth to perdition, and many there bee which enter thereat : but narrow and strait is the way which leadeth unto life, and few there bee which finde it.

4 This thing, Iſaiah ſetteth before our eyes by a very plaine, and yet fearfull ſimilitude : for thus hee ſpeaketh, Surely, thus ſhall it bee in the midſt of the earth, among the people, as the ſhaking of an Olive tree, and as the Grapes when the vintage is ended. *Iſa.* 24. 13. Theſe ſhall liſt up their voyce, and ſhall ſing prayſes, when the Lord is glorious and magnificent : that is to ſay, how ſeldome doe Olives hang upon the tree after they were ſhaken : and how ſeldome are grapes found upon the vines after the Vintage : even ſo few ſhall be ſaved out of the number of men. Who will not tremble : who will not forget his ſport, and miſt, and delight, if he begin to thinke upon this thing :

5 Again in Eſdras it is ſaid, The moſt High made the World for many, but the World to come for few : The earth yeeldeth great ſtore of clay to make Pots, but little gold : So it is with the worke of this world, there be many created, but few ſhall be ſaved. We ſee hereby, that even in naturall things, thoſe that be moſt excellent, are moſt rare ; much clay, but little gold : great plenty of common ſtones, but of precious ſtones very few : unprofitable herbs

2 Eſd. 8. 41.

herbes spring every where, but wholesome and medicinable herbes are more gealon.

6 How many millions of Infidels, Barbarians, Turks, and Jewes, which remaine in the darknesse of their owne ignorance, are damned? And among Christians, so many as hold not their profession truly, or otherwise, are evill libers therein. And before the coming of Christ, all the world went the broad way to damnation, for many thousand yeeres together, excepting a few Jewes which were a peculiar people unto God: and yet amongst them also, it seemed the greater part were not saved.

7 If this bee so that God damneth so many thousands for one that hee saveth; how is it true that his mercy is above all his works, and doth surmount his judgments? For if the number of the damned doe so much exceed the number that are saved, it may seeme that the worke of justice doth exceed the worke of mercy.

8 To this objection it may thus be answered: First, that mercy may bee said to exceed his justice, for that our whole salvation is of his mercy, and our damnation of our selves, as from the first and principall cause thereof: Thy perdition is onely from thy selfe (O Israel) and thine assistance to doe good, is onely from mee.

9 Secondly, in that hee desireth that all

all men might be saved. Whereby it appeareth, that hee offereth his mercy to all willingly and freely: and is constrained to execute his justice by our obstinate behaviour onely, Mat 23.37.

10 Thirdly, in that hee useth many means to save the damned in this life. First, by calling them, and assisting them sometimes with his grace to doe good, by moving them inwardly with infinite good inspirations: secondly, by alluring them outwardly with exhortations, promises, and examples of others: thirdly, by adversities: fourthly, by prosperities: fifthly, by giving space to repent: lastly, by threatnings. This must needs make the very damned confesse in hell, that his judgements are nothing comparable with the greatnesse of his mercies.

11 But to returne to our purpose: seeing they are so few that shall be saved, if they bee compared with those that shall perish; Isaiah saith full truly, these shall lift up their voyce, they shall shout for the magnificency of the Lord: that is to say, when (the kingdome of Antichrist being finished) Christ shall come in the clouds of heaven with power, and majestie; when hee hath cast innumerable multitudes of the wicked into hell fire; when he hath judged all blasphemers, all fornicators, all drunkards, and uncleane persons to eternall torments, and when
he

he hath tumbled down headlong at proud persons ; when those few which are left, shall lift up their voyces and shall breake forth into the prayles of the Lord.

12 Now let all men which are lovers of themselves, eat, and drinke, play, laugh, live in security, and give themselves to delights, and they shall see what will come upon them some after. Merily, if they be but a few that bee saved, these are not like to be of the number : but are rather to be reckoned among those which play upon the Cymball and Harp, living in prosperity and pleasure all their daies, at last descend into their graves.

13 Thus have wee the meaning and purpose of our Saviour Christ in the former sentence : now we will begin briefly to expound the same.

14 Strive (saith he) to enter by the strait gate. One moued the question, but the Lord maketh answer not to one only, but to many: Strive ye to enter in at the strait gate. For although one had propounded the question, yet there were many which desired to heare the solution of the question.

15 But what is that strait gate by which wee are commanded to enter : Surely no other thing than Christ himselfe. For in another place he saith plainly, I am the doore, by me if any man enter, he shall be safe. And againe, I am the Way, the Truth, and the Life.

John 10.9.

John 10.6.

16 After

16 After what manner then doe men enter by Christ: Two things are required for this entrance by Christ into heaven: the one is on the behalfe of Christ: the other is, on our behalfe. That which is required on Christs part, is, that hee open the gate: for he hath the key of David, and openeth, and no man can shut, and hee shutteth, and no man openeth: and this is done long since. For Christ then opened to us the gate of everlasting life, when living here upon earth, he was obedient to his Father, humbling himselfe to the death, the most shamefull death of the Crosse. For as the disobedience and pride of the first Adam, did shut up the gate of the kingdom of Heaven: so the obedience of the second Adam, and his humility, opened the same againe. Therefore that which is required on the part of Christ, is already done: for the Gate standeth wide and open, and shall so stand unto the end of the world.

17 But on our part this is required, that wee strive and labour by Gods assistance to enter in at this gate, which (as is said) standeth open. And wee enter when we use and receive those meanes to obtaine salvation, which Christ appointed: namely, Faith and Repentance. For this was the first Sermon hee preached: Repent and beleeve the Gospell. Those two doe worke hope, charity, humility,

Apoc. 17.

Mar. 1. 15.
Faith cometh by
hearing the
word preached.

militie, chastitie, patience, &c. But because these things are hard to the carnall man, and unregenerate, therefore the gate of saluation is called the strait gate.

Mat. II. 30.

Rem. 8. 18.

18 But some man peradventure will say, if the Law of the Lord bee a strait way or gate, why doth the same Lord in another place affirme, that his yoke is sweet, and his burthen light? How doe these things agree? Strive you to enter by the strait gate, and My yoke is sweet, and my burthen light. The knot may bee undone many wayes. S. Chrysostome expounding the 7. Chapter of S. Matthews Gospel, affirmeth, that the Law of the Lord in it selfe is grieuous hard, but yet also, and it is light and sweet, if the rewards to come, and the torments to come, be considered. For the sufferings of this life are nothing in comparison of the glory that shall be shewed upon us.

19 If the sicke man for the love of his health, is very willing to drinke most bitter potions: If the husbandman in hope of the harvest to come, setteth light by the scorching heat of Summer, and the pinching cold of Winter: If the Merchant feareth not the danger of shipwracke, nor the lying in wait of Pyrats, when hee adventureth for gold: If the Souldier for vaine glory, and a shadow of honour, thinketh the burthen of his armour light, and is contented to undergoe hunger,

hunger, thirst, watchings, labours, wounds, perils, and death it selfe: how can it bee, but that those things which God commandeth must be easie and light to a Christian man: especially, if hee consider the great and sempiternal glory which God promiseth to his Souldiers.

10 The holy Apostle writing to the Ephesians, doth not without cause say, that he prayeth with so great carefulnes that the God of glory would vouchsafe to giue them the Spirit of wisdom, and illumined eyes of the heart, that they may know what is the hope of his calling, and what is the riches of his glory, and of his inheritance in the Saints. For hee knew that the greatnesse of the heavenly reward was such, that the onely consideration thereof was able to make all grieuous and bitter things sweet and light. These cogitations (saith S. Cyprian) what persecution, what torment, can overcome? The minde which is settled upon religious meditations, standeth firme and stable: and the same minde standeth immoveable against all the terrors of the devill, and threatnings of the world; being confirmed by a stedfast faith of the things to come.

Ephes. 1. 3.

Cyprian de
exhort.
Martyrii.

11 The punishments also and torments which are to come, are so continuall and grieuous, that to escape them, all the labours that wee suffer here in earth,
are

are not to be accounted labours.

22 But yet let us see another answer to the former question. The way of the Lord in the beginning is very strait, but by little and little it is enlarged. In the beginning it seemeth hard and bitter: but by use it groweth easie, by little and little: by custome it is made light and sweet.

23 Hereupon Saint Bernard saith, The Commandements of God, at the first seeme importable, after ward not so heavy; then, not heavy at all; and in the end they delight. To this agreeth the saying of S. Jerom, Vertues are hard to him that first takes them in hand, easie to him that profiteth in them, and sweet to him that exerciseth them. And S. Augustine saith, The paths of Equity, when a man first entred into them, are strait and narrow: but when he hath gone forward in them a time, they seeme spacious and broad.

Pro. 4. 18.

Also Solo mon in his Proverbs saith, I have taught thee in the way of wisdom, and led thee in the paths of righteousness, wherein when thou goest, thy gate shall not be strait; and when thou runnest, thou shalt not fall. That is to say, before thou entrest, thou shalt be discouraged: but when thou art entred, thou shalt feeke little difficulty or none at all.

24 Homer, the Prince of Greeke Poets, a Heathen man (but yet wise) writeth, that when Ulysses should passe by those

those places where Circe a famous woman in Enchantments (whereby she turned men into beasts) dwelt, carried with him a certaine herbe, by the force whereof, hee fortified himselfe against her power: the roots of the which are most foule and stinking, but the flowers most faire, and white as milke. The purpose of Homer is hereby to shew, that wise men (whom he described in the person of Ulysses) are wont to guard and fortifie themselves with vertue, which is stronger than any armour of p[ro]se: lest being banquished with diuers desires and lusts, they be transformed and made like unto brut beasts: and that vertue is like to the said herbe, which hath blacke roots, and white flowers; for that the beginnings of vertue are hard and unpleasant, but the fruit thereof most sweet and good.

25 Moreover, experience and daily use p[ro]veth this. For there are many to whom if we should say thus, This must be your life hereafter: We shall abstaine from pastimes and pleasures: ye shall seldom walke abroad out of your houses: ye shall not hunt after feasts and banquetts: ye shall not use wanton dalliance with women: but ye shall follow your vocation at home, wherein ye shall bee conuersant: and herewith ye shall scorne prayer, reading and godly meditation. To this they would answer, wee can sit

no wise performe this, without GOD should worke a great miracle in us, this is no humane life, but a life for Angels.

26 But if these men would beginne to enter the kingdome of heauen, and as it were with a strong hand, to resist their euill customes, to exercise themselves in good workes, and willingly to use those remedies, which helpe to root out sin and wickednesse (as often prayer and fasting, the receiuing of the blessed Sacraments of the body and blood of Christ, the diligent reading of the scriptures and other good booke, the company and fellowship of good men) who doubteth, but that upon these religious exercises, there will follow such good successe, that the way of the Lord shall bee opened unto them more and more: and that in a short time they shall see themselves in the place with exceeding joy of minde, whereinto afore they thought they should neuer come: and thus they shall not only with labour and paine, but also with delight and pleasure, abstaine from sin and wickednesse, and liue a holy and blessed life.

27 For the Philosopher (though an Ethnick) saw this plainly, and so taught, that it is a pleasure to a vertuous man to liue vertuously. And Solomon expresth the same thing in other words, The righteous man rejoyceth to deale righteously.

28 Moreover, this question may be answered

answered another way, if wee say with Theophilact, that Christ is a strait gate, and narrow way, so called, not so much because he so is, but because hee seemeth so to the lovers of the world, to wealthy and to rich men. For in very deed if men were humble, if they would lay aside many unprofitable burthens and put off the garments of the flesh, they would (peradventure) finde no straitnesse in the way and gate of the Lord: whereas now they thinke upon nothing, but how they may rise continually, how they may wax fat in body, swell in minde, how they may extend and enlarge their possessions, how they may abound and flow in wealth: neither doe they cease at any time to lade themselves with the heavy burthens of the cares of this life. And what marvell then, if to such men the gate of the heavenly kingdome seem to be strait and narrow?

29 It seemed not a hard and strait way to the Apostle of our Lord: it seemed not so to them which succeeded them in profession, who forsooke all that they possessed, and would needs follow poore Christ in poverty. For it cannot be expressed in words, how ample and large the way of the Lord shall bee made unto all them which can set their heart upon heaven, contemne earthly vanities, with great serbeny of minde to cleave whol-

ly unto God, and which can cut off the desires of unprofitable things.

30 Last of all, this may be added also for the explication of our question; that the Law and Commandments of God are a strait way and gate, if they bee considered by themselves, and alone. But if the grace and helpe of God bee joynd unto them, they ought not to be called a strait gate, but a sweet poke, and a light burthen.

31 For this is the difference betwene the Law and the Gospell. The Law commanded that we should bee holy, but it gave no grace by which men are sanctified. It commanded us to fight against the devill, but it gave not unto us necessarie armour and weapons to fight. It commanded us of carnall to become spirituall: but it gave not the holy Ghost, by which we might be spirituall. It commanded us to goe so:ward towards heaven, but giveth not unto us ladders and steps by which wee may ascend into heaven.

32 Therefore the Law was a poke, but not a sweet poke: It was a burthen, but not a light one. But the Gospell commanding the selfe same things, giveth helpe and strength that they may not onely bee done, but also that they may bee easily done.

33 Therefore the Gospell is a poke, but

but sweet: it is a burthen, but light. It is also a strait and broad way: it is a sharpe and pleasant way. Let us heare the words of the Prophet saying: Because of the words of thy mouth, I have kept hard waies. Behold a yoke and a burthen, a strait and a narrow way. Let us heare the same Prophet againe: In the way of thy Commandements I have had as great delight, as in all manner of riches. Againe, I have run the way of thy Commandements when thou hast set my heart at liberty. Behold a helpe of grace.

34 For then the way is enlarged, and the course easily finished, when the heart is made spacious and wide with the fire of love. What is the cause that all the Saints did so great and wonderfull works, and wee so small, and the same not without the compulsion of the Law, many times? Surely, there is no other cause but this: they were seruent, but we are cold. Finally, they which complaine of the straitnesse of the Lords wayes, seeme to me not to have knowne as yet what the Gospell signifieth. For, what doth the Gospell signifie? what grace? what the law of love? what the Holy Ghost? what Christ? what Jesus? And what, a deliberer? But a deliberance, but liberty, and charity, but sweetnesse and felicity.

35 What this gate is, whereof the

Lord speaketh, why it is called strait : wee have hitherto shewed : these words are to bee considered, Because many, I say unto you, shall seeke to enter, and cannot.

36 There are three sorts of men, which shall seeke to enter in, and yet notwithstanding cannot : and there is also a fourth kinde which doe not so much as seeke to enter in.

37 There are some therefore, which seeke to enter into the kingdome of Heaven, but they doe not therefore enter, because they doe not seeke to passe and enter by the strait gate, but by the broad way. And of this sort are the Mahometans, the Jewes, Hereticks, Papists, Sectaries, and all Infidels. The Mahometans seeke to enter, and to bee saved : but therefore they enter not, and cannot be saved, because they enter not by the strait gate, Christ : but by the broad gate, Mahomet. For when Mahomet saw the straitnesse of Christian Religion, he opened a certaine other gate, broad and wide which leadeth the direct way unto hell.

38 Behold and see what a wide gate Mahomet hath set open, hee hath taught nothing to bee beleaved which exceedeth mans understanding: no Trinity, no Incarnation, no Death or Resurrection of the Sonne of God. Also he hath taught to hope for nothing which the eye seeth not,

not, nor the eare heareth not. The floods of milke, hony, and wine, fulnesse of Venerie, and fulfilling of lusts, multitude of servants, continuall sports and banquets; these he would have to bee the felicity of the blessed.

39 The Papists also set open a very wide gate, when they teach men to merit heaven by workes, to purchase unto themselves with money, pardon for their sins past and to come, to redeme their soules out of Purgatory fire, by purchasing infinite Masses and Virges with money, to bee sung after their death, to have absolution of their sins by confession to a Priest, with divers other points of like sort: which maketh the way very broad and open for rich men, but strait and narrow for the poore.

40 In like manner all Hereticks, and Schismaticks, which cannot indure and abide the straits of this gate, doe open every one to himselfe a proper gate. The Family of love, have a peculiar gate: the Anabaptists, and Libertines, a wide gate: and the Brownists, and Barrowists at this time, a fantastickall gate, which seeke an equality of States and persons, a common participation of other mens portions, a sacrilegious spoile of the Lords Treasury and Sanctuary, with Athalia: whereby they open the broad way of disorder & confusion, and a

liberty to all sin and wickednesse: and yet by these gates which stand so wide open, a great multitude of men do daily enter.

41 All which the Lord calleth backe with these words: Strive ye to enter in at the strait gate; for many (I say unto you) have sought to enter (namely unto life) and cannot: because they enter not in at the strait gait, which onely leadeth unto life.

42 Let not the largenesse of the gate move you. What doth it profit to enter easily, and not by the strait, if pee enter into hell? Say rather if pee be wise, suspect and stand in feare of the broadnesse of the gate, and of the facility of faith. Strait is the gate, and narrow is the way which leadeth unto life. And that is true Christian faith, which for the deepnesse and excellency of his mysteries, requirerh this, that understanding be captived of will.

43 There are yet another sort which desire to enter in at the strait gate, but they come too late, and therefore seeking to enter in, cannot. Vee that slept not quickly, and at the first, into the water of the poole Bethesda, after the Angel had stirred the same, lost the benefit of healing: and great were the liberties and privileges which the Israelites had in that great yeere of Jubile, which was every fiftieth yeere: and he that challenged

not

not his freedom in this time, afterwards lost it. Even so, now is the time of health, wherein the Archangel Christ Jesus, maketh that water of life effectual to our salvation: now also is that jubile, wherein we are to challenge the benefit of Christs death and passion, and the gate of heaven is set open: but the said water of life must have his use in time, or else it helpeth not: and when the yeere of jubile is past, the gate of heaven will be fast shut up. Every mans life is his yeere of jubile; and when his life is ended, the jubile is past, and hee is barred from the gate of life.

44 And because many, while they live here, are overwhelmed with the cares of this world: and passing on their way, doe promise unto themselves a long life, and a large yeere of jubile; the Lord foreseeing their perill, doth after this manner carefully admonish them, Strive ye to enter in at the strait gate; as if he should say, use no delays in the way, but make haste, run apace while the yeere of jubile lasteth, while ye have time of repentance, and while the gate of salvation is open. For many shall seeke to enter in, but because they come too late, they shall not enter. They shall knocke in vaine at the gate, they shall crie in vaine, Lord, Lord, open unto us, and in vaine they shall wish to have one day of repentance.

45 And

Mat 23.

45 And for whom I beseech you, are those things so often spoken? Are they spoken for those that are dead, and stand without, knocking and saying, Lord open unto us? No verily, they are not spoken unto them, for they have no profit thereby: but they are spoken to us, and for us: and to us (I say) is this spoken; The gate of heaven is now opened unto you, now is the time of your jubile come, now the kingdome of heaven is offered unto you, ye are now called upon to enter by the strait gate: lose not this opportunity, for the gate will be shut much sooner than you thinke of, even before you be aware; then shall you be most miserable and unhappy for ever: yee shall desire but one houre to be given you of this most precious time, whereof now ye make so little account, and it shall not bee given unto you.

46 There is a third sort of men, which seeke some enough to enter by the strait gate, but yet being overcome with the straitnesse of the way, doe not enter in. To these the Lord speaketh, Strive ye to enter in by the strait gate, because many, I say unto you, shall seeke to enter, that is to say, they shall make a p[ro]fesse, whether they can enter or not, but they shall make it dangerous: they shall assay, whether they can enter by those straits: but because they seeke not with all their strength

strength to enter; therefore in the end they shall not enter.

47 There are of this sort an innumerable multitude of men, which when they heare their sins and wickednesse by the word of God condemned, doe for a while purpose to forsake them, and to enter in at the strait gate of a vertuous life, and to forsake their drunkennesse, fornication, contention, strifes, and such like, from which the Apostle commandeth us to abstaine: so that these seeke to enter, and begin to enter; but some after, they returne with the dog to his vomit, and with the Sow to her myze againe.

48 And some many times renew their desires, they oftentimes conceive the spirit, and yet never bring forth. But the Lord is not fed with barren desires, it is not enough to have a will to enter, but wee must also labour and strive to enter. For I say unto you, many shall seeke to enter, many shall have a will to enter, many shall have a desire to enter, many shall pzoove to enter: but because they will not strive and labour with all their strength, therefore they shall not enter. For the kingdome of God suffereth violence, and the violent draw it unto them.

49 When there is a Comickall or Tragicall Play at the Theater or Curten, doe ye not see many times, how men doe throng and shooe with great labour, to enter

enter

enter in betimes, that they may heare and behold the same : for the which they thinke their paine, their time, their labour and their cost well bestowed. But in the kingdome of heaven there shall bee such glorious sights, and so far excellling those worldly vanities, and prophane delights, that the beholders of them shall be made happy with the beholding thereof. And we must not tarry till our servants goe before us to prepare the way, but every man by himselfe, be he rich, be he poore, be he noble, or unnoble, every one must seeke to prepare, and make his own way, and must stribe, labour and endeavour all that he can, if he will bee at those delightful and happy sights.

50 These things considered ; which of us will not sustaine the labour and travail, to enter in at the strait gate : Who will not willingly suffer himselfe to be pained and afflicted for a time ? I doubt not, but that there are many which would enter, but they cannot, and therefore they cannot because they know not how to enter. For without skill, wee must not looke to enter by those strait and low gates ; If the gate be lowly, and thou lookest to goe in without stooping, with a right up body, not once bowing downe thy head, it is like that thou shalt hurt thy fore-head, and yet be stopt from entrance : Even so, the gate being strait, except

except thou know how to conforme thy selfe to the fashion of the crosse, & to enter as it were stooping, or sidewayes, thou shalt desire to enter in vaine. Therefore this is that which the Lord saith here, Strive to enter in at the strait gate: because many, I say unto you, shall seeke to enter in and cannot: and all because they cannot fashion themselves to the crosse, and know not the manner of entring in by the straits. Therefore thou must conforme thy selfe to the manner of the crosse, that is to say, thou must determine with thy selfe to endure with a valiant minde, all manner of afflictions: and after this manner thou shalt easily enter.

51 Thus the Lord himselfe entred: for thus it behoved Christ to suffer, that is to say, it was requisite for Christ to be crucified, and so to enter into his glory. Thus the Apostle S. Peter, thus the Apostle S. Andrew, and thus all the elect have entred into the kingdome of Heaven. For, they all, following the figure of the crosse, with many tribulations, and with great labour, have entred into the straits of this gate.

52 But now to come to the last, and most unhappy sort of men, which doe not only not strive to come in, but also do not so much as thinke upon any entrance. And how many thinke you are there to bee found in this number: verily, there are

12. J. 21.

Job 21. 12.

are very few which are not to be reckoned among this kinde of men. What man is hee, that forgetteth not the feare of God, and his owne saluation? To how many doe these words agree? The Harpe and Violl, Timbrell and Pipe, and Wine are in their feasts, but they regard not the worke of the Lord. And againe, They take the Taber and Harpe, and rejoyce in the sound of the Organs; they spend their dayes in wealth, and suddenly they goe downe to the grave. They say also unto God, depart from us, for wee desire not the knowledge of thy wayes, &c. That is to say, we will not walke in the strait way which thou commandest us to walke in, but we will goe the broad way.

53 When the Phrygians first became Christians, the Governour of the City desired to be resolved by the Bishop (who was then about to baptize him) of this question: namely whether those that shall be saved, or those that shall bee damned, shall be the greater number? The Bishop answered, that the greater number should be lost. And I (quoth the Governour) will doe as the most doe, and so refused his Baptisme. Many men at this day peradventure, will be ashamed openly to say thus as the Governour did; and yet in deeds proclaime it.

54 Wherefore the greater part of men shall be adjudged to everlasting paines: few

few are chosen. Many go the broad way: few there bee that enter the strait gate: the which is not onely proved unto us by words, but also by many types and figures of the Scriptures.

55 God in that old world, wherein Noah lived, entred into judgement with mankind, and destroyed the evill and the wicked with the flood, but saved the good and godly. And how many were saved in that great multitude? A few (saith S. Peter) that is to say, eight Soules, &c.

Gen. 7.

56 Furthermore, in the dayes of Abraham, by another figure hee setteth before our eyes, the small number of them that shall bee saved: for when hee destroyed Sodome and Gomorrah with fire and brimstone from heaven, he among so many people saved only three.

2 Pet. 2.5.

Gen. 29.

57 Moreover, in the time of Moses, God brought the people of Israel out of Egypt, to plant them in the land of promise, a land flowing with milke and honey: all which things hapned to them in a figure, and were done to admonish us, upon whom the ends of the world are come. How many were there thinke you of this people, which came out of Egypt? Six hundred and three thousand, five hundred and fifty, besides women, and children, and old men. How many of this exceeding multitude entred into the land of promise? No more but Josua and Caleb.

1 Cor. 10.

Num. 1.

Num. 26.

58 To

Mat. 17 7.

58 To conclude, what other thing was the transfiguration of the Lord in the Mount, but a most manifest figure of blessednesse? But ah, how many were admitted to this blessednesse? Only five: Moses, Elias, Peter, James, and John: to give us to understand not only that they are few that shall be saved (because there are but few Christians, if they be compared with Heathens, Jewes, Sarazens, Hereticks, and such like, which without all doubt perish) but also because among Christians, few shall be saved. Wherefore, whosoever loveth God truly and his owne soule, let him labour and strive to enter in at the strait gate during the time of his pilgrimage here in this life.

CHAP. VI.

Concerning Repentance without delay.

Chap. 5.

Ielus, the son of Sirach, giveth us a very profitable admonition to turne unto God from sin and wickednesse so speedily as possibly we can, in these words: Because thy sinne is forgiven, be not without feare to heape sinne upon sinne: And say not, The mercy of God is great, hee will forgive my manifold sinnes; for mercy and wrath come from him, and his indignation cometh downe upon sinners. Make no tarrying to turne unto the Lord, and put not off from day

day to day : for suddenly shall the wrath of the Lord breake forth, and in thy security, thou shalt be destroyed.

Also Solomon to the same effect giveth us most excellent counsell, saying : Remember now thy Creator in the dayes of thy youth, while the evill dayes come not, nor the yeeres approach, wherein thou shalt say, I have no pleasure in them. Hereunto agreeth the saying of S. Augustine :

Age penitentiam dum sanus es : si sic ages, dico tibi quod securus es, quia penitentiam egisti eo tempore, quo peccare potuisti : that is, Repent thee while thou art in health : so doing, I say unto thee, thou art without danger, because thou hast repented, at what time thou mightest have sinned.

2 Although these divine testimonies might satisfie a Christian man, that their hope is vaine and full of perill, which deserve their conversion and repentance, albeit but for one houre : yet it shall bee shewed by other reasons, that may more plainly appeare, how needfull a thing it is for man, with all speed to repent him.

3 There are foure principall causes, why a man cannot without great labour and difficulty forsake sinne and follow righteousness. The first cause is, a custome in sinning, the which being now made, as it were another nature, can very hardy bee overcome : For as Mithridates used to eat poyson so long, that na-
ture

ture in the end could very well brooke and digest it, and the people called Cimmerii, are so well acquainted with darknesse, wherein they liue continually, that they cannot well endure the light: euen so, men that liue continually in sinne and wickednesse, are so in use therewith, as all things contrary unto their custome, greatly offend them. By the which custome (as Augustine affirmeth) dishonest and filthy things seeme unto them honest and pure. And as houses and lands, and other things by long continuance of time, bring to him that holdeth them, a plea of Prescription, and being so prescribed, cannot be recovered without a great priuilege had from the Prince: euen so sinnes and vices when they haue a long time by custome prescribed unto themselves the minde of a sinner, men stribe in vaine, except God the most mighty King, by a singular priuilege of his grace, doe turne a stony heart into a fleshy heart. For, if sinne become, as it were, the wife of our youth, wee shall hardly leaue it. How easie (saith S. Augustine) is the entrance into sin, but the coming out very hard! Therefore *Obsta principiis*, kill sin in the beginning, then shalt thou not sinne in Concupiscence, much lesse in practising of sinne; and lastly, in delighting in sinne.

4 The other cause, is the malice, and watch,

watchfulnesse of the De vill, by which he holdeth fast his servants and captives. For he which committeth sin, is the servant of sin, and is hold in captivity with the snares of the devill (as the Apostle teacheth) even at his will. The devill is that strong armed man, which with great care and diligence standeth upon his guard. And yet as S. Augustine saith, *Non tam fortis est sua fortitudine, quam nostra negligentia*, that is, Hee is not so strong by his owne strength, as by our negligence. And although his power bee very great, yet hee seeketh not so much by force to hurt us, as by his subtile suggestions: for the which cause hee did not aske leaue of our Saviour Christ that hee might cast him downe from the pinnacle of the Temple, but sought rather to perswade Christ to cast himselfe downe headlong. The Serpent (in like manner) sought not by force to craue Eve, but allured her to take it her selfe, that shee might, as it were, with her owne knife, cut her own throat. The devill will not breake open the doore upon us, but hee must finde it open and empty, swept and garnished, and then he will enter. And that he may thus make our selves the instruments of our owne misery and woe, he ceaseth not to tempt us neither day nor night: That (as Saint Gregory saith) hee may win us at the leastwise by his tediousnesse. When hee hath

Luk. 11. 31.

Marke 4.

Gen. 3.

Mat. 11. 28.

Marke the
devils poli-
cy herein,
and beware:
for many by
this meanes
are deceived

What a
monster sin
is.

thus brought us to his lure, then his care
is to hold us still in his bondage : and for
feare that we should make conscience of
sin, and so turne to the Lord by repen-
tance, hee putteth a faire vizard over the
ugly face of sinne : and so disguiseth her,
that the proud person which excedeth in
apparell, saith, that his is her pride, is
cleanlinesse and decency : the Whore-
monger and Fornicator taketh his fil-
thy life to be but the course of youth : the
drunkard and riotous person perswadeth
himselfe, that his excesse is but good fel-
lowship : the covetous person, believeth
that his covetousnesse is good husbandry :
The idle person which spendeth his
whole time in dice, cards, and such like,
neglecting his vocation, flattereth him-
selfe, that his time thus wickedly spent,
is honest recreation : whereas if the de-
vill had not blinded them, so as they
might see sinne in her colours, she would
seeme such a deformed monster, as they
would loath her for ever. For her eyes
are full of adultery: her eares very large
and great, open to heare all vaine de-
lights: her tongue swolne with lying and
deceit : her throat is an open Sepulchre :
her lips are bouldred up with the popson
of Aspes : her hands are large to receive
bribes : her belly hath a timpany of sur-
fetting and gluttony : her backe is laden
with idlenesse : and yet her feet are swift
to

to shed blood : with her heart she thinketh upon nothing, but how to betray the innocent, and oppresse the widdow and fatherlesse : yea, from the very top of the head unto the sole of the foot, she is full of botches and sores, and hath no whole part. What man will bee coupled with this Monster, who hath no other dowrie and portion of her father the devill, but hell fire ? Let him then that hath beene enchanted with her adulterous eyes, divorce himselfe betimes from her company without delay : for delay is perilous. Her handmaid Security, will peradventure flatter us, and say, It is too soone yet to depart, and so to crabe further company : much like unto Suetonius Tranquillus Crow, which in the Emperour Domitians daies, stood upon the Capitol, and said thus: All shall be well. It is the devils voyce, which saith, Cras, Cras, to morrow, hereafter : but God saith, Hodie, To day if yee will heare his voyce, harden not your hearts. If we hearken to the devils voyce, hee will serve us as hee served Adam and Eve, and will lay open our nakednesse and shame.

5 A third cause of our delayed repentance, is the absence of the holy Ghost from us, for as the Spirit of the Lord, dwelling in our hearts, maketh the way of vertue easie and sweet, insomuch that the Prophet David saith, I have as great

Psal. 119.

delight in the way of thy Commandements, as in all manner of riches : And againe, I have run the way of thy Commandements, when thou hast set my heart at liberty : Even so contrariwise, the absence of the holy Ghost maketh the same way hard and unpleasant. And as the light of the Sunne cheareth up mens spirits to goe to their labour : even so the Sunne of righteousness shining in our hearts, with the bright beames of his grace, maketh us to have a delight in the way of thy Commandements. The first outward means of Pauls conversion, was the great light which he saw from heaven ; then he was cast downe to the ground, and humbled : hee heareth a voyce, and acknowledgeth it to bee Gods voyce, and then ariseth up, and saith, *Quid faciam Domine?* What shall I doe ? It is the celestially illumination that worketh our conversion unto God, and which frameth our hearts to his obedience. And therefore the Lord saith, by the mouth of the Prophet Ose thus to sinfull men : Woe unto them when I shall depart away from them. And by the Prophet Ieremie : understand and know what a grievous thing it is, that the Lord thy God hath forsaken thee.

6 The last cause is, a certaine sickness, and languishing of all the faculties of our Soule : for the apple is not so eat of worms, nor the garment with moths, as the

Act. 9. 6.
Acts 26. &
12.

Ose. 6. 12.

the powers of the soule are corrupted with sins and wickednesses, as the understanding is darkned, the judgement dulled, and the will depraved. Whereof it commeth, that now to live a holy and godly life, is a very hard and painfull matter. Who seeth not then, in what perill and errour they are, who putting off their repentance and conversion from day to day, do think that the same which is now hard unto them, they shall finde afterwards more easie, when all the causes of difficulty and hardnes are increased? When they have increased the causes of their labour and difficulty, by adding sinnes unto sins; and when an evil custome hath taken more deepe root, shall not the devill then more fortifie his Castle, which is thy Soule? Shall not God which is thy light, depart further off from thee? Shall not the powers of thy soule then, having received many wounds, be made more weake, and insufficient to goodnesse? Beside this, thou maist greatly hazard the losse of heavenly treasures, by thy long delay: God hath thought upon and loved us from everlasting, and hath prepared for us an eternall reward: with what face then canst thou hold from God a little momentany service, which owest unto God all that thou art able to doe for ever?

7 God hath given unto thee the life of his

Mal. i.

his onely begotten Son, the which is of greater price than the life of all men, and of the Angels: and by what right and prerogative darrest thou deny unto him the flower of thy youth, and to spend the same in other things than in the service of God, and to offer unto him the dregs, and rottennesse of old age onely? Consider what the Prophet Malachy saith, If ye offer the blinde for sacrifice, is it not evill? And if ye offer the lame and sicke, is it not evill? Offer it now unto thy Prince, will hee be content with thee, or accept thy person, saith the Lord of hosts? But cursed bee the deceiver, which hath in his flocke a Male, and voweth and sacrificeth unto the Lord a corrupt thing. All that we have and our selves wholly, are not sufficient to serbe the Lord. Therefore let our youth bee dedicated to his service, as well as our age. Let us serbe him, not onely in sicknesse, but also in health. Let us turne unto him, not onely when wee are in affliction, and under the crosse, but also in prosperity: for forced holinesse, is of no great account: Pharaohs repentance, Festus trembling, and Judas sorrow, abailed them nothing. S. Augustine, in his second booke of true and false repentance, speaking of that repentance which affliction wringeth from men, saith, *Vis dicam liberaliter, &c.* Wilt thou have me speake my minde freely? I doe neither

neither say, noꝛ will say, that he shall be damned. But saith hee, will ye put the matter out of doubt? Repent then whilst thou art in health: otherwise, whether a man doe safely depart out of this life, I my selfe am not sure. And the same Authoꝛ in another place, saith thus: Wilt thou repent thee when thou canst sin no longer? Thy sinnes then have forsaken thee, and not thou thy sinnes.

8 Sinne is common to all times and ages of mans life; yea, to fraile youth moꝛe than to old age: which caused king David to say, Remember not, O Lord, the sins of my youth. There is then at no time want of matter in us foꝛ repentance: and yet our sins are much moꝛe than our sacrifices. Sin is common to all; but timely and speedy repentance to few.

9 But let the exhortation of our Saviour move us, which hee so oftentimes repeateth, Watch, watch, because ye know not the day nor the houre. Foꝛ I demand of thee, whosoever thou be, which assurest thy selfe that after few yeers be past, thou wilt repent thee: who made thee an undoubted promise (I will not say of yeers oꝛ moneths) but of the moꝛrow, which is but one day? Nay, who can assure thee of one houre? and what greater folly and rashnesse can there be devised, than foꝛ a worme of the earth to determine any thing certaine, concerning the

Mat. 24.
Mat. 13.

the times and seasons which the Father hath set in his owne power : Art thou ignorant how many this vaine confidence hath deceived, even to this day :

10 But thou wilt say, the Lord is full of compassion and mercy, who hath made large promises to those that trust in him: who sent his Sonne into the world for me, and therefore he will not suffer mee to perish. O man, thou greatly deceivest thy selfe. Truth it is, the promises of God are great, and greater than thou canst well consider. And yet they appertaine not to thee, if thou canst make no better use of them. Thinke upon that Proverbe of Solomon, *Mel invenisti* ? Hast thou found honey ? Eat not too much. Hast thou the sweet and most comfortable promises of God in the Gospell ? use them to thy comfort, yet presume not thereby to live securely in sinne. For Jacob must change his garments, before hee can obtaine a blessing : And Hester must decke her selfe when shee commeth into the presence of the King. That is to say, wee must put off the garment of sinne by speedy repentance, and we must be clothed with vertue and godlinesse (as Pilgrims with scrip and staffe) for celestiall glory.

Gen. 27.

Hest. 2.

C H A P.

C H A P. VII.

Of the Remission of our sins by Christ :
and of our love to our brethren.

Among manifold things which doe
set forth the wonderfull power and
exceeding mercy of God, there is nothing
that doth so much expresse the same, as
doth the great mystery of the Incarnati-
on and Passion of Iesus Christ, where-
by we have free pardon and remission of
all our sins, and that benediction whereof
the Prophet speaketh, saying: Blessed are
they whose sins are covered, and whose ini-
quities are forgiven.

Psal. 32.

2 Wonderfull was the wisdom of
God in the redemption of mankinde,
from the thraldome of sin, death, and hell;
in that hee hath made Mercy and Truth,
Righteousnes and Peace, to be joined in one.

3 The first Adam sinned to damnati-
on: from the which neither he nor his po-
sterity could deliver themselves. God ne-
verthelesse will not have Adam and his
posterity utterly to perish: and therefore
in unspeakable mercy, hee devised a
meane, that this his justice and righte-
ousnesse might be satisfied, and yet man
saved. No Saint, nor Patriarch, nor any
other, were he never so holy, which came
out of the loynes of Adam, was able to
make satisfaction to God, for the first
trans

transgression. No Angel, no Archangel in heaven, was fit to take this great task in hand: because man had sinned, Justice required that man likewise should make satisfaction.

Phil. 2.

4 Behold here then the infinite love and mercy of GOD, who for mans redemption sent his Sonne from heaven, so farre to be abased, as to take upon him our flesh, conceived in the wombe of the holie Virgin Mary by the Holy Ghost: that so God and man, he might be Emanuel, that is, one Christ, in whom Mercy and Truth are met together, Righteousnesse and Peace have kissed each other.

Luke 2.

5 Of this great worke of wonder, wherein God hath thus conjoyned his mercies and his justice, the Prophet long before prophesied thus: unto us a childe is borne, and unto us a Son is given, and the government is upon his shoulder: and he shall call his name wonderfull, counsellor, the mighty God, the everlasting Father, the Prince of Peace.

Isa. 9. 6.

6 This Childe our Emanuel and Jesus, the Lord Christ, approved himselfe wonderfull in person, and in all his workes. Three things (saith Saint Bernard) are singularly wonderfull, and wonderfully singular: that the Godhead and the Manhood should bee united in one person, that one should bee both a Virgin and a Mother: that faith should dwell in the heart of Man;

Man; things in nature and reason so contrary.

7 This wonderfull Christ, is not to be comprehended with corporall eyes alone, and with a carnall heart, but also with the eyes of a lively faith, whereby wee have remission of sins. For God so loved the world, that hee gave his onely begotten Son, that all that beleve in him should not perish, but have everlasting life.

John 3.

8 Hee then that will bee saved must come to him. Whosoever will come to the Father must come by him, who not onely is the way to life, but is both the way and life. For as there was no corne to be had in Egypt, but onely by the hands of Joseph, who after long affliction was so highly exalted: so there is no grace, no life, no remission, no holy Ghost now to bee looked for, but at the hands of that crucified Joseph, he is the Braſen Serpent, which onely healeth the infernall Serpents wounds: hee is the holy Temple, where onely God is to bee worshipped, and no where else: without him there is no hearing God, no helping God, no God for us at all.

9 Onely the faith which is effectnall and a variable to iustifie us before God, is that, whose object is the body and passion of Christ Iesus crucified, and whose fruits are the workes of Charity. Therefore (saith the Apostle) by faith cometh the inheritance as after grace, because the promise

Rom. 4.
Act. 16.

promise might bee firme and sure to all the seed.

10 The meanes to have this faith, is the Word of God preached: that hearing it, we may believe it to bee the Word of Life. For so it is also manifest in the Acts of the Apostles, where he said, While Peter yet spake, the Holy Ghost fell downe upon them which heard him. And Paul to the Romans saith, Faith commeth by hearing. So as the Church preaching continually the Word of God by her Ministers, and offering reconciliation by Christ, giveth remission of sins; in that by the outward Ministry it pronounceth the same out of the word of the Scripture: by the which through attentive eares (as through a conduit) both the Grace and Spirit of Christ doe flow in, even in our hearts.

11 As the word soundeth, and is heard in the voyce: so in a visible and evident signe the Sacraments doe speake; unto the which wee giving credit, obtaine in very deed, that which they promise and signifie. So that how often soever wee heare the Word, or receive the Sacraments in faith, remission of sins is assured unto us: whereby no small faith is inwardly wrought in us.

12 Thus then we see that remission of sins is openly published by Proclamation, ratified by promise, confirmed by will

Act. 10. 44.

Act. 4. 4.

Rom. 10. 17.

will and testament, stablished in Blood, and sealed with Sacraments. And thus much concerning the first meane to get remission of sinnes.

13 The second meane is Charity in us, in pardoning and forgiving the offences and trespasses of our brethren against us; by which we have a promise from the Lord of greater favour from him to us: namely, pardon of our trespasses and sins. Forgive (saith our Saviour Christ) and ye shall be forgiven. Whereby it appeareth, that we cannot have remission of our sins at the hand of God, except we shall first forgive. For God is so well pleased with this charitable duty of forgiving injuries, and embracing mutuall love, that hee rejecteth and despiseth the prayers, the gifts, the sacrifices, the repentance, and all other workes of those which are not reconciled. Goe first (saith he) and bee reconciled to thy brother, and then come and offer thy gift,

Ioh. 6.

Mat. 6.

14 The law of Nature also requireth this, to shew our selves such towards others, as wee desire others to bee towards us. How impudent then must hee needs bee, which craveth at the hands of God forgiveness of his offence, when as hee himselfe carrieth a hatefull and revenging minde towards his neighbour? Justice also requireth this, that he which will have God to be his helper, should in like

Mat. 5.

like manner be ready to helpe his neighbour : and that he which will have an acquittance from God of his debts, must at the same time give to his neighbour an acquittance of his debts. For discharging our brother of one hundred pence, we are sure to be discharged of one thousand talents, which every man doth owe : this might sufficiently perswade us to be ready and willing to forgive ; because we offend God daily, yet hee forgiveth and spareth us. Solomon saith, It is an honour unto God to bee mercifull : so it is mans honour also.

15 Pythagoras being asked, how men might best seeme to be Gods : answered, By being mercifull. And therefore it is said, *Homo homini Deus*, that is, One man is a God to another. Wherefore it is intended, that as God is the Author and giver of all good things unto men ; so in like manner should man be to man a lover, a benefactor, and a continuall friend : but the contrary is rather verified in many of us, *Homo homini Demon* : that is, One man is a Devill to another : for some upon a very light displeasure, are straight way *Toti in fermento*, puffed up with the leaven of malice and revenge. If his neighbour doe damnishe him but the value of two pence, he will provide a conserve of Westminster-hall worme-wood for him out of hand. And then if hee doe not, if hee say

not,

not, or looke not according to his fantasie, hee is by and by a debtoꝝ or offender.

16 But they which have the greatest injuries done unto them, ought to be alwayes prepared and ready to forgive, according as we are taught in the Scriptures: Have thou patience with him that humbleth himselfe, and keepe not mercy from him. Our Saviour Christ commandeth us to forgive our brother that offendeth, seventy times seven times: and which is more, to love our very enemies. Also the Apostle Paul doth not onely exhort us to love our enemies, but also if they be hungry, to feed them, and if they thirst, to give them drinke, Rom. 12.

17 Yet such is the corruption of our nature, that there is nothing that we can more hardly digest, than the forgiving of injuries. For the which cause let us understand and know, that by how much this forgiveness which God requireth, is hard unto us, by so much it is a greater argument unto men, that they are the sons of God, which do easily forgive and forget injuries, and with their heart love their enemies. For herein they doe shew forth a certaine likenesse unto God their Father: who loved us, as the Apostle saith, when wee were his enemies, and reconciled us unto himselfe, being redeemed by the death of his onely Son, from eternall damnation. Pray (saith our Sa-

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viour

Eccle. 24.

Mat. 5.

biour Christ) for them that persecute you, and lay all manner of evill sayings against you : that ye may bee the children of your Father in heaven, who suffereth his Sunne to shine upon the just and upon the unjust.

18 The example also of our Saviour Christ maketh this matter yet more manifest : the which wee ought alwayes to have before our eyes. For he having not so much as any suspicion of sin, yet being buffeted, spit upon, whipped, blasphemed, crowned with thornes, and nailed to the Crosse, prayed thus for his enemies : Father, forgive them, for they wot not what they doe.

Luke 23.

19 There are many other most weighty reasons, which the Fathers have used to suppress the forwardnesse, which are most obstinate and wilfully bent to revenge. One is, to give him to understand, that hath the injury done unto him, that the same is not the principall cause of the injury, which hee desireth to revenge : for all those things whatsoever, which wee suffer in this life, doe come from the Lord, who is the author and fountaine of all righteousnesse and mercy. For God doth correct and chastise us as his sons, wherein hee useth his creatures as his Ministers, which can hurt us in nothing but in those things which befall outwardly. But every man may most wickedly hurt himselfe, and defile his

his owne minde with hatred and envy. These things, that most rare man Job understood; who being vexed of the Sabaeans, Caldeans, and the devill himselfe, useth these words: The Lord gave, and the Lord hath taken. Then Joseph forgave the injuries which his brethren did unto him. Thus David bare patiently the injuries which Shemei did unto him. It is great magnanimity in a man, when hee hath received a wound, not to feele nor regard the harme.

10 A second reason is, that they which doe not forgive, shall not bee forgiven of the Lord. For, hee that hateth his brother (as S. John saith) abideth in death. And Sirach saith, He that seeketh vengeance, shall finde vengeance of the Lord.

11 The third reason comprehendeth those incommodities, into the which we then fall, when wee will not forgive the injuries that are done unto us. For it is most certaine, that hatred is not onely a grievous sin in it selfe, but also by continuance it sticketh more fast in our minds, and is made greater. Insomuch that the man which fostereth hatred in minde, and desireth revenge, with hope to prevaile against his enemy at the last, is so continually troubled day and night, that he can never put that wicked cogitation out of his mind, whereby oft times it cometh to passe, that the malicious man

It will

Iob 1.21.

Gen. 47.

2 Sam. 19.

John 3.
Ecc. 1.28.

will sooner goe downe into hell, than be brought to forgive, and with his whole heart to remit the injury. Therefore hatred is rightly compared to a wound, wherein the head of the dart or arrow remaineth fast still.

Mat. 5.

22 There are also many other inconveniences and sins, which are fast linked to this sinne of hatred: therefore S. John saith; Hee which hateth his brother, is in darknesse, and walketh in darknesse, and knoweth not whither hee goeth, becaule the darknesse hath blinded his eyes. Therefore of necessity hee cannot but stumble and fall. For how is it possible, that a man should allow or like either of his words or deeds whom he hateth? Hereof therefore come rash judgements, wrath, envy, slanderings, reproachfull raylings, and many such like: every one of the which bring men in danger of hell-fire, whereof he is guilty (as appeareth by the testimony of Christ) which saith, but so much as Thou Foole. What then doth continuall hatred, and back-biting raylers, and slanderers deserve?

23 Let us therefore follow the counsell and admonition of Iesus Christ (as wee tender the remission of our sins) Forgive, and ye shall be forgiven. For as Tertullian saith most comfortably, *Si apud Deum deposueris iniuriam, ipse ultor est: si damnum, restitutor est: si dolorem, medicus est: si mor-*

tem,

tem, resuscitator est. That is to say, If thou lay downe the injury that is done unto thee, before Gods tribunall seat, hee is thy revenger : if thy losse, hee is thy restorer : if thy griefe, he is thy Physitian : if thy death, hee is thy resurrection and thy life.

Now therefore as Gods elect, put on the bowels of mercy, kindnesse, humblenesse of mind, meeknesse, long-suffering, forbearing one another, and forgiving one another : if any one have a quarrell to another, as Christ forgave, even so doe ye. So shalt thou peaceably proceed in thy Pilgrimage.

Colos. 3.

CHAP. VIII.

Concerning Blessednesse, and Felicity.

It is written in the 91. Psalme, There shall no evill happen unto thee : neither shall any plague come nigh thy dwelling. These words of the Prophet David may beare a twofold interpretation. First, that they which are here in this life under the protection of the Almighty, are free from all evill. Secondly, they containe a propheticall promise concerning the life to come. And when we be in that heavenly Tabernacle, of the which it is said in another place, O Lord of Hosts, how amiable are thy Tabernacles : my soule longeth, yea, and fainteth for the Courts of the Lord.

Psal. 84.

Luk. 26. 9.

Heb. 9. 9.

Apos. 21.

And the Lord in the Gospell saith : I say unto you , make you friends of the unrighteous Mammon ; that when yee want they may receive you into everlasting habitations. And the Authour of the Epistle to the Hebrewes saith : Christ being an high Priest of good things to come, by a great and more perfect tabernacle made not with hands, that is, not of this building, neither by the blood of Goats and Calves : but by his owne blood entred hee at once in the holy place, and obtained eternall redemption for us. Also S. John in his Apocalypss , Behold the tabernacle of God is within men , and hee will dwell with them, and they shall be his people, and God himselfe shall bee their God with them. And God shall wipe away all teares from their eyes, and there shall bee no more death, neither sorrow, neither crying, neither shall there bee any more paine : for the first things are passed. When, I say, wee bee in this heavenly Tabernacle, then shall no evil happen unto us, neither shall any plague come nigh our dwelling. O most blessed Tabernacle ! O most safe refuge ! O region most resplendent and glorious ! All thy inhabitants weare crownes of glory, sit in thrones of majesty, live in life eternall, and possesse a Paradise of infinite pleasures : which, as S. Bernard saith, are so many, they cannot be numbred : of such eternitie, that they are without all end : so

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precious as they cannot be estimated : and so great , as they cannot bee measured. For which cause the Apostle saith, Neither eye hath scene, nor eare heard, nor the heart of man conceived , what things God hath prepared for those that love him. And Christ saith, No man knoweth it, but he that enjoyeth it.

2 Yet notwithstanding, as it is reported that a skillfull Geometrician, finding the length of Hercules foot upon the Hill Olympus, made a portraiture of his whole body by that one part : Even so, by these demonstrations which in Gods word are found, we may make a conjecture of this Tabernacle, and the felicitie of the same, although wee cannot expresse the full perfection thereof.

3 Wee have therefore a most comfortable description of this Tabernacle, in the 21. and 22. Chapters of S. Johns Revelation , comparing it unto a Citie which is made of pure gold, with a great and high wall, of the precious stone called Jaspis. The wall wherof had also twelbe foundations, made of twelbe distinct precious stones , which hee there nameth : also twelbe gates made of twelbe rich stones called Margarites, and every gate was an entire Margarite. The streets of the Citie were paved with Gold , enterlaid also with Pearles and precious stones. The light of the Citie was the

I Cor. 2.

Apoc. 2.

clearnesse and shining of Christ himselfe, sitting in the midst thereof: from whose seat proceeded a river of water as cleare as Christall to refresh the City: and on both sides of the banks, there grew the tree of life, giving out perpetuall and continuall fruit: there was no night in that City, nor any defiled thing entred there, but they (saith hee) which are within shall reigne for ever and ever.

4 By this description, wherein Saint John useth such words as hee could, and not as hee would, hee giveth us to understand, that the greatnesse of the felicitie prepared for us in Heaven, is such, that (as I noted before) wee may very well think with S. Paul, that no tongue of man is able to declare it, nor heart to imagine it.

5 This City or Tabernacle shall in amplenesse and in beauty, be far beyond the reach of mans reason to comprehend. Yet the greatnesse and amplenesse, may partly bee conceived by the view of the starres. For if the least of them bee of such greatnesse, as all the Princes of the world have not within their power so much compasse and space, and yet an innumerable multitude of starres have place in the firmament, where there remaineth still roome and space for many more: how great then is the amplenesse and capacity of Heaven it selfe? The
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which giveth just cause to the Prophet Baruch to cry out and say, O Israel, how great is the house of God, and how large is the place of his possession?

Bar. 3. 24.

And now what shall we say of the beauty, delicacy, and glory of Paradise? This our earthly world, which is, as it were in comparison of that, no other but a stable of beasts, a place of exile, and a vale of miseries and teares: if this be so decked and garnished by the great and most skillfull worke-master, that it seemeth not to bee a stable of beasts, but a garden of delight and pleasures: the firmament adorned with so many starres, like golden knots, the earth paved with sweet smelling herbes and glorious flowers, decked with flourishing trees and greene woods, watered with seas and rivers, replenished with great majesty of Cities and townes, garnished with all manner of fruits and spices, & furnished with all living creatures, Beasts, fowls and fishes, serving for mans necessarie use and pleasure: If, I say, this frame of the world be made so glorious for man, which is but a servant, & also for so small a time, in respect of the eternity to come: what then shall we imagine, that the habitation prepared for the eternitie, and the Kings palace it selfe shall be? Surely no lesse than the power and wisdom of the maker (who is omnipotent and

and wisdom it self) could make & finish.

7 But the chiefe praise of a City consisteth in this, to have many citizens which are noble, peaceable, and quiet: the which are to be found in most excellent manner in the celestially Jerusalem. For, if we consider the holy Angels, doth not Job say, Can his souldiers be numbred? And the Prophet Daniel saith, A hundred thousand ministred unto him; and ten thousand thousand stood before him. And if we consider the number of holp men that shalbe there, then hearken to the words of S. John in the Revelation: I beheld, and lo, a great multitude, which no man could number, of all nations and kindreds, and people, and tongues, stood before the Throne, and before the Lambe, cloathed with long white robes, and palmes in their hands. And this multitude shall not be confused, but passing well ordered.

8 As touching the nobility of these heavenly citizens, what shall we say, when as they be triumphant Kings and Princes, the Sonnes of God, and after a sort Gods themselves, and inhabitants of the kingdome of heaven? For out of all people, kindreds, tongues, and nations: out of all kingdomes and Provinces of the whole world, & out of all men which are, have bene, and shalbe, the chiefe Nobility, and very flower, shall be chosen out.

9 As for tranquillity, peace and agreement

Iob 25. 7.
Dan. 7. 20.

Apo. 7. 9.

ment of mindes, how great shall they be in that place, the very name of that City declareth. For it is not without cause called Jerusalem, that is, a vision of peace. So that there shall be no place for pride, which is wont to make the superiours to contemne their inferiours: neither for envy, which setteth also the inferiours against their superiours: but charity and love shall rule and reigne every where: which maketh a particular good, common to all: and the good of all common to every one. Where there shall be one body, and one soule, & one God, which is all in all.

10 Whereof I pray you commeth it, that one Citizen loveth his fellow Citizen more than a forrainer, and the brother his brother more than a stranger, and the head the foot of the same body, more than the eye of another: forsooth, because they be citizens together of one City, brethren of one house, and members of one body, which have meat, drinke, and cloth together. How great conjunction then shall there be: how great love among all the blessed, to whom one and the same God shall be a countrey, a palace, a life, meat, drinke, cloth, and all in all: If the friendship of two discret honest men be so sweet, that one said, they seeme to take away the Sun from the world, which take away friendship: how sweet and pleasant a thing shall it be, to live and converse with

with

with so many wise and excellent men, with the Apostles, Martyrs, and all the Saints: And what a spectacle will it be, to behold such a multitude shining in so perfect brightnesse at one sight? One Angel is much more glorious to behold, than all that we can now see with our bodily eyes: what a thing then will it be, to behold the whole host of Angels, and to understand all their offices, functions, glory and blessednesse?

11 But, that we may yet have a more particular consideration of this matter, we shall understand that the glory which we shall have in this heavenly Jerusalem, is of two parts: the one belonging to the soule, the other belonging to the body. That which belongeth to the body, consists in the change and glorification of our flesh, after the generall resurrection, that is to say, whereby this corrupted body of ours shall put on incorruption, and of mortall, become immortall. All this flesh (I say) of ours, which now so burdeneth and grieveeth the soule, which is now subject to so many chances, vexed with so many sicknesses, infected with so many corruptions, oppressed with so many crosses and vexations, shall be freed from all these, and made perfect, to endure forever with the Soule, without any alteration: for it shall be delivered from all the infirmities, diseases, pains, troubles, and
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incombrances of this life : and in stead thereof, it shall have a most perfect and glorious estate, which shall never fade and decay more. And then (saith Christ) they shall shine as the Sun in the kingdome of their Father. And if one Sunne can lighten and fill the whole world with brightnesse: if the majesty and glory of his beams be such, and so great, that some Ethnicks do worship him for God: and if he have bene called of the Ancients, the father of gladnesse, the eyes of the world, and the fountaine of light: what shall so many glorified bodies of the blessed bee? Surely, they shall be so many sunnes, so many lamps, and so many shining lights, to lighten the heavenly Jerusalem.

12 Now, to say somewhat concerning the soule, as the principall part of man: we must understand, that although there bee many things which make us happy, yet they are no where else to bee found, but in God. For that at the last we shall be happy and blessed when we shal be like unto God, who by nature is blessed. And we shall be like unto God, when we shall see him as hee is: As the Euangelist S. John testifieth, saying: Dearly beloved, wee are now the sonnes of God, and it hath not yet appeared what we shal be: and we know, that when we shall appeare, we shall bee like him: for we shall see him as he is. S. Paul also putteth our felicity in seeing Gods face,

Mat. 25.

1 John 3.

1 Cor. 13.

face. And therefore S. Augustine saith, This onely sight of God, is our happinesse.

13 For as God is hereof blessed; because hee seeth and beholdeth himselfe, because he is the first and the chiefe truth: euen so we also shall be blessed, and like unto God, according to our measure: namely, when wee shall behold and see him as hee is, the first and most principall truth.

14 Furthermore, if the Moone and Stars, do receiue their light, and are made like to the Sunne when they are opposite unto him, and doe after a sort behold him: how much more shall the pure minds of the blessed, receiue the diuine light, and be made like unto God, when as they shall no more in a glasse, or darke speech, but face to face, behold the uncreated Sunne, and light of righteousnesse?

15 What joy shall it be, when at one view we behold the most high and hidden mysterie of the inseparable Trinity, and of the love of God therein towards us! and when we shall see all things whatsoever, in God! for what shall not he see, who seeth him that seeth all things? then shall mans mind haue perpetuall rest and peace; neither shall it desire any further understanding, when he hath all before his eyes that may bee understood. Then shall mans will be quiet, when hee enioyeth that felicity wherein all other good things, as in the fountaine and ocean
of

of all happines are contained. Then shall faith have her perfect worke: hope shall enioy that which shee long desired, but charity shall abide for ever. Then shall be sung continuall praises unto the Lambe: and that song, although it bee alwayes sung, yet shall it ever be new.

16 Therefore our true and only blessednesse consisteth in the sight of God, as our Lord Christ hath testified, Blessed are the pure in heart, for they shall see God. This is life everlasting, that men know thee the only true God, and Iesus Christ whom thou hast sent.

Mat. 5.
Iohn 17.

17 This blessednesse, though it be but one simple thing; yet hath it riches, power, and pleasure. In this world no man is rich, no man is satisfied, for the heart of man is greater than all the world can content. But in that most blessed life, the soules of the blessed shall bee rich, and satisfied with God, whom they shall possesse. This abundance of all things the Lord promised, saying, Good measure and runing over, and pressed down, shall men give into your bosoms. And in another place; Verily, verily, I say unto you, he shall make him ruler over all his substance.

Luke 6.

Mat. 24.

18 The blessed Soules also shall have their honour and power. For if they shall be Princes, if Kings, if the Sonnes of God, and petty Gods, and if they shall sit in Gods throne, how can it bee, but that they

Apoc. 3.

Rom 8.

2 Cor. 4.

3^a Solilo.
quiorum.

they shall be most mighty and glorious: For thus saith God in the Revelation of S. John, To him that overcometh, will I grant to sit with me in my Throne, even as I overcame & sit with my Father in his Throne. **I**ncredible glory! what labours and sorrows will not they forget which shall be invested into Gods Throne, and have palmes of victory put into their hands, and crowns set upon their heads by Gods owne hands, before all the Princes of Heaven? Therefore the Apostle Paul most truly cryeth out, saying; The afflictions of this life, are nothing in comparison of the glory that shall be shewed unto us. **A**nd againe, Our tribulation which is momentany and light, prepareth an exceeding weight of glory unto us, &c.

In The joy and pleasure that the Soules of the blessed shall have, cannot be expressed, especially when soule and body shall be united againe in the Resurrection. **I**oy above all ioyes! surmounting all ioyes, and without the which there is no joy; when shall I enter into thee (saith S. Augustine) when shall I enjoy thee to see my God that dwelleth in thee? **T**he everlasting Kingdome: **A** kingdome of all eternities: **L**ight without end: **P**eace of God that passeth all understanding, in which the soules of Saints doe rest with thee, and everlasting joy is upon their heads: they possesse joy and gladnes, and all

all paine and sorrow is fled from them:
 How glorious a kingdome is thine O
 Lord! wherein all the Saints do reigne
 with thee, adorned with light as with ap-
 parell, and having crownes of precious
 stones upon their heads. O kingdome of
 everlasting blisse, where thou, O Lord,
 the hope of all Saints art, and the dia-
 dem of their perpetuall glory, rejoycing
 them on every side, with thy blessed sight.
 In this kingdome of thine, there is infi-
 nite joy and mirth without sadness: health
 without sorrow: life without labour: light
 without darknesse: felicity without cea-
 sing: all goodnesse without any evill;
 where youth flourisheth, that never wareth
 old: life that knoweth no end: beauty
 that never fadeth: love that never want-
 sheth: health that never diminisheth: joy
 that never endeth: where sorrow is never
 felt: complaint never heard: matter of
 sadness is never seene: nor evill successe
 is ever feared: because they possesse thee,
 O Lord, which art the perfection of their
 felicity.

10 Let us enter into these godly medita-
 tions, with this holy man: let us not neg-
 lect so great felicity for the love of tran-
 sitory things, which are mere vanity.
 Why doe wee so earnestly labour for
 things of no moment, and have that most
 happy and blessed life offered unto us,
 wherein all felicity consisteth? The brotus

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when he had read the booke of Plato, of the immortality of the Soule, was so moved therewith, that immediatly he cast down himselfe headlong from a high wall. Shall Platons heathen Philosophy so much prevaile with an Ethnicke, which had no feeling of his felicity, that in hope of Immortality hee bereft himselfe of life? and shall not the sweet and most comfortable promises of the Gospel much more perswade us (which have the true knowledge of Christ and his heavenly kingdome) to forsake these vanities and delights and pleasures of the world? Remember often that worthy sentence, *Hoc momentum, unde pendet eternitas*: that is, This life is a moment of time, whereof all eternity of death or life to come dependeth. If it be a moment, the joyes thereof must needs be momentary: and miserable is that joy which hath an end: But the joyes of heaven are so perfect, that nothing can bee added to them, nor taken away from them, and therefore perpetuall. This therefore is the most happy and blessed place to build and set up a Tabernacle: where no manner of evill shall happen unto us, nor any plague come neer us. Therfore stand fast in this station, against all temptation: so shalt thou the more cheerefully shake off all carnall burthens, and recreate thy selfe in this painfull Pilgrimage.

C H A P.

CHAP. IX.

Concerning the Liberty of Gods children.

Liberty is a thing very pleasant and delectable, and more wished for than any thing in the world: insomuch that we by experience see, that not onely men, but also beasts, do greatly desire liberty, and do preferre it before all other things. The little birds, whether it bee that of Canary, or the Nightingale, with whose sweet tunes men are delighted, being shut up in Cages, are served most daintily, without their wonted labour to seeke their food: and yet for all this, so great is the love of liberty, that many times they will neither sing nor eat, being sullen and full of sorrow: and if they can, they will gladly escape out of their Cage: more desiring to get their living with labour, and in the cold ayre, than to be kept captiue in Palaces, with the delights of Kings. If this desire bee in beasts and birds which are deuoyned of reason, what great account ought man to make of liberty, who alone should be freed, and yet neuerthelesse is oftentimes compelled to serue most cruell masters?

2 There are two sorts of liberty. The one is a true liberty, the other is false. The true liberty, is that which wee haue

Phil. 4.

Phil. 2.

Iohn 8.

August. in
sententiis
suis, Sen-
tentia 5.

by regeneration, by which we have the participation of the Spirit of Christ, through the which we are freed from the tyranny and invasion of sinne, and our mindes prepared unto good works: by the power whereof the Apostle Paul saith thus, I can doe all things through him that strengtheneth me. And againe, It is God that worketh in you both the will, and also the deed. Wherefore our Saviour Christ saith: If the Sonne make you free, then are you free indeed.

3 And although all corruptions of the affections of mans mind be not taken away, yet it is so maimed and weakened by the power of the Holy Ghost, that it is not able as afore, to hinder the making of a right choice: and this is the true freedom and liberty which wee have by our regeneration. Of this liberty S. Augustine speaketh thus; A good man is never servant, but is alway Lord of all things, howsoever he seemeth to be in servitude and bondage. And contrariwise, a wicked man, although hee seeme to be free, yet is he a servant, and that not of one man alone, but he serveth so many masters as he hath sinnes.

4 Then that is a false liberty, which maketh the body only free, and leaveth the mind subject to sinne and wickednesse, most miserably to serve them. For I am perswaded, that neither Alexander nor Cæsar were free, although they comman-

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ded the whole world, so long as they most filthily serued their sinnes. Neither can I say, that Peter and Paul were seruants being imprisoned, and kept in chains and bonds: when as notwithstanding in mind they went freely throughout the world, and by their letters, as by a Kings Letters Patents, delivered and set at liberty daily an infinite sort of men. For, as man differeth from bruite beasts, not so much in the members of his body, as in the vertues of the mind: even so, not the liberty of the body, but the liberty of the minde is true liberty, and alone is to bee called mans liberty. Of the which freedom and bondage Christ speaketh thus: Every one that doth sin, is the servant of sin: and if the Sonne shall make you free, then are you free indeed. And the Apostle Paul in like manner saith: Know yee not that to whomsoever yee give your selves as servants to obey, his servants ye are to whom ye obey; whether it be of sin unto death, or of obedience unto righteousness? when ye were the servants of sin, ye were free from righteousness.

To restore us unto this freedom and liberty from the intolerable bondage, and most cruell tyranny of sinne, from the horrible wages and reward thereof, which is death, our Saviour Christ hath taken upon him, and undergone that which is unspeakable.

6 What Orator is able sufficiently to

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unfold

John 8.

Rom. 6

unfold and declare the tyranny of sinne and concupiscence? First of all, do but consider what a cruell tyranny the sinne of whoredome exerciseth upon those that are in bondage thereunto: and see what an adulterous woman will do, to satisfie and fulfill the command of this tyrant. She knoweth very well, that if her husband haply take her in her wickednesse, she shall without all doubt bee utterly undone: she shall, besides the losse of her good name, riches, friends, credit with her parents, children and kindred, lose (which is more) her soule, and whatsoever is both good in this world, and in the world to come, and shall leave behind her perpetuall matter of sorrow and griefe: yet for all this, so great is the force of this affection, and the tyranny of this wickednesse so insatiable, that this miserable woman is constrained to incurre all these perils, though very fearefull and evident, and to devoure all troubles, so that shee may serve her uncleane lust. What tyrant hath ever bene heard of so cruell, that would have his captives to obey and serve him with so great perill and detriment?

7 Yea, this and the like wickednesse at this day, doe swallow men up, and so devoure their whole time, that they suffer them to do, to say, to thinke, and to dream upon nothing else. Wine and Women (saith Sirach)

Sirach) make wise men runnagates: Because men being made drunken with the lobe of carnall pleasures, are no lesse wittlese to do all other things, and so farre from reason and judgement, as if they had quaffed up an exceeding quantity of most strong wine. For, reason (which the Fathers call *Noctilucam cerebri*, the braines Gloworme) being once extinguished, what are we better than beasts? Therefore such men, neither the feare of God, neither the pricke of conscience, neither death, neither judgement, neither paradise, neither hell, nor any other thing, will call backe to a better life. And the more secure they are, the more busily they endeavour and apply themselves to all manner of wickednesse. And they do constrain not onely the members of their body, but also their mind and understanding (which by nature is the Lady and most noble part of man) to watch day and night, and to labour to find out the meanes, and the way, how to satisfie the lusts of the flesh, how to endite songs, and sonnets of love, full of wantonnesse and deceit: how to decke and set out themselves with fine apparell, with sweet smells, with daunces, and other like allurements. The which to do, is no better than to wrest the heavenly light of the mind which was made to behold God, to the obedience of a most wicked bond-slave,

slave, and to make the mind being withdrawn from heavenly exercises, to be subiect unto the appetites of a most abject handmaid.

8 Therefore whoredome is a great and intolerable tyranny over the minde of man: And no lesse is that tyranny of Ambition. For behold, and see, what a heavy yoke Ambition layeth upon his Bondmen, commanding them, that all their words, & works be wholly imployed as nets and snare to get the common praise and fame of men: and it compelleth them also to creepe as it were upon the ground, and to flie through the ayre. For man, at the commandment of Ambition, seeketh to climbe higher than all men, to bee subiect to none, to rule all men: and yet sometime, when occasion serveth, hee prostrateth himselfe, and humbleth himselfe to all men. Thus the miserable man being contrary to himselfe, and divided in himself, outwardly preferreth humility, and in heart Wride.

9 Furthermore, the lawes of this most cruell tyrant are such, that if a man doe receive a little reproach, or detriment, either by right or by wrong, he thinketh that hee is utterly disgraced, if he do not presently revenge it; and if by no other means, then to provoke his enemy to some single combat, and so rather to lose his soule and body, than to hazard the least part of his dignitie.

10 I omit the tyranny of covetousnes, and of other vices which are innumerable; affirming with the Prophet *David*, that all the servants of sin do sit in darknesse, and in shadow of death, fast bound in misery, and iron. For what greater blindness can bee imagined, than that man should not know himselfe, that hee should not know God, that he should not know wherefore he lieth, and seeth not his bonds, his miseries, his perils, and his harmes?

11 And what greater misery can there be, than that miserable man should have an infinite sort of desires, as it were an infinite sort of mouthes and stomacks, which alwayes barke, alwayes crabe, alwayes hunger, and is not able to satisfie and fill so much as one of them?

12 But now let us see, what reward sin giveth unto her servants, for so great labours. Let us hearken to the Apostle, and he will tell us, The wages of sin (saith hee) is death; that is to say, both the first, and the second death. For, as a Cockatrice is to the Eyes; a dead carcasse to the Nose: and Gaule to the taste: the same, and more is sinne to the Soule of man.

13 Therefore let the bond-slaves of sin and wickednesse, goe and serve their masters: let them run into all dangers: let them not spare for cost or labours: let them watch day and night, lest peradventure

ture they be beguiled of so great a stipend. O fools! which for the wages of eternall death, will willingly beare so heauy a yoke, when as with much lesse labour ye might serue righteousness, who rewardeth her servants with eternall life in the kingdome of heauen. Wicked men labour and good men labour also: both suffer, both sweat, both delue and dig; but good and godly men till that ground (like husbandmen) which is firme, sound, and fruitfull: that is to say, they exercise themselves in good works, and in sound vertues, whereby they reape in the end everlasting life: but wicked and ungodly men plough in the sand, and sow in the flesh: and for the same shall receive the wages of shame, eternall death.

14 Therefore, whether ye consider the wickednesses by themselves, or the wages of the same, the seruice of sinne must needs be horrible and wofull. But yet there is nothing which doth so much set forth the misery of seruitude, and the excellency of liberty, as the manner of our setting at liberty, and the passion of the deliberer; for God which made the world without labour, and as it were, with a becke onely, at his will, that hee might deliver us from bondage and slavery; thought it good to be borne in a stable, and was content to dye in sorowes and paines. But what manner of sorowes?

rowes: verily such, as the onely cogitation and expectation of them might have been able to have brought him into a bitter agony, to sweat water & blood plentifully. The suffering of them, made the most hard stones to rent, the earth to tremble, and heaven it selfe to be abashed.

15 If God made so great reckoning of thy liberty, that he vouchsafed to take up on him the forme of a servant, and to live thre and thirty yeeres in hunger & thirst, in cold, in nakednes, in fastings, in watchings, journeys, in persecutions, and in the end to shed forth his most precious heart blood upon the Crosse, rather than he would suffer this precious Gem to bee taken from out of his hands; let us then acknowledge the exceeding glory of the sonnes of God, wherunto we are called; which is the mother of all good things, which alone is able to give peace, perfect joy, blessed rest, and tranquillity.

If the heathen *Romans* of old time, for a false and fading liberty, suffered great perils, and death it selfe: as *Quintus Mutius Scaevola*, thrust into the fire his right hand: the *Decii* vowed themselves to the death, that their legions of Souldiers might bee preserved, and get the victory: *Curtius* being armed at all points, and mounted up on a horse, threw himselfe willingly into a Gulfe of the earth, that the City of *Rome* might bee delivered from the pestilence:

lence: for the Oracle gave answer, that the wrath of the Gods would cease if that which the *Romans* esteemed best were throwne into that Gulfe. *Brutus* also, for the preservation of the liberty of his countrey, did not sticke to slay his owne children. If the heathen, I say, esteemed thus of their liberty (which is in no point comparable to ours) how much ought we to esteeme of that most true liberty, whereby we are delivered from sinne, from Satan, from death, and from the wrath of God? They sought humane praise, a thing doubtlesse unconstant, and of small force, as appeareth by the saying of the Poet *Virgil*, concerning *Brutus*. His Countries love him drives, and greedy lust of endlesse fame. But our ends are to approve our selves unto God, whose judgement cannot be deceived: and to get the prize of the Kingdome of Heaven, and the fellowship of Angels, which is set before us, as the end of our liberty, which we seeke to attaine by this Pilgrimage.

C H A P. X.

Concerning the Imitation of Christ.

THe true and sound perfection of a Christian man consisteth in this, to imitate Christ so neere as possibly he can; for he is the head, we are his members, he

he is the Captaine, we his Souldiers, he is the Doctoꝝ, we are the disciples. It is said of Platoes schollers that both their dyet and their apparell was alwayes like unto that of their Masters. And the heathen could say, that the perfection of a man is to bee like Jupiter. So in like manner, Christians must do all things after the example of Christ; because the perfection of Christianity is, to bee like Christ.

2 But let no man be afraid or troubled: Let no man say with despaire, how can it be that men which are made of dust should imitate God: that we which are a masse or lump of sinne, should bee like the unspotted Lambe of God: For, we are not commanded to imitate and follow Christ in that glory and Majestie, wherein he sitteth in Heaven at the right hand of his Father: nor yet in that power and vertue, by which hee governeth the whole world, and worketh signes and wonders: but onely in that patterne of holinesse which he set before us in his flesh, when he was here on earth.

3 For thou shalt never find these precepts in Scripture: He which walketh not upon the Sea, is not worthy of me; He that doth not daily raise up dead men unto life, cannot bee my disciple; and, Blessed is hee which foresetheth things to come, and is mighty in signes and wonders.

Mat. 11.

wonders, because to such belongeth the Kingdome of Hea ven. These are not the things that we are commanded to follow in Christ; but these rather, Learne of me, for I am meek and humble in heart. *Christi exemplum* (saith S. Augustine) *est medicamentum vitiorum, &c.* The example of Christ is a remedy to amend wickednesse in us: but especially it is (saith he) a medicine for pride, and a patterne for humility. For both his doctrine and his whole life, was nothing else, but an example of meeknesse and humility: what man bearing the name of a Christian, is not ashamed to see Christ so humble and meeke, & himselfe so proud? Again, he saith, He that taketh not up his Crosse and followeth mee, is not worthy of me. Also, Blessed are the meeke: Blessed are the poore in spirit: Blessed are they which mourne: Blessed are the mercifull: Blessed are they which suffer persecution for righteousness sake, for theirs is the Kingdome of Heaven.

Mat. 10.

Mat. 5.

4 This thing our Captains and guides the Apostles, very well understood, who albeit they spake the languages of all nations, and were most famous in working of miracles, knowing themselves to bee the teachers of the whole world: yet herein alone they rejoyced, that they were counted worthy to suffer continually for the name of Jesus. And the blessed Apostle Paul, beside those things which

which he had in common with the other Apostles, being wrapt up into the third heaven, heard certaine things which are secret: and yet for all that, he judged not himselfe any whit the more like, or nere unto Christ, but for those things onely which he rehearsed in the latter Epistle to the Corinthians; They (saith he) are ministers of Christ (I speake as a soyle) I am more: In labours more abundant: In stripes above measure: In prison more plenteously: In death often.

2 Cor. 13.

These are the things which we are to imitate in our great Commander and Captaine; namely, in aduersity, patience: in hard matters, fortitude: in perill and labour, constancy. What heart is so cold, and cowardly, which considering the inestimable greatnesse of the gift that God hath bestowed upon us, in giuing unto us his owne so welbeloved Sonne, with all his perfection, is not inflamed with an exceeding earnest desire to become like unto him in good works: especially, seeing the father hath given him unto us for an example, whereon wee must continually looke, framing our life after such a sort, as it may be a true counterpain of the life of Jesus Christ (as saith S. Peter) For as much as Christ hath suffered for us, leaving us an example, to the end that we should follow his footsteps. Out of this consideration followeth the whole frame, and fashion.

Shioning of our selves unto him in all his deeds, words, and thoughts: leaving our former wicked life, and decking our selves with the new life, that is to say, with the life of Christ. By reason wherof S. Paul saith, Let us cast away the works of darknesse, and put on the armour of light: not in feasting, not in drunkennesse, nor in chambring and wantonnesse, nor in strife; but put you on the Lord Iesus Christ, and make no preparation for the flesh, nor for the lusts thereof.

6 Hereupon the true Christian being in love with Iesus Christ, saith in himself: With that Iesus Christ, nat having any need of mee, hath redeemed mee with his owne blood, and is become poore to enrich mee, I will likewise give my goods, yea, and my very life, for the love and welfare of my neighbour. Hee that hath not this affection, is no true Christian. For he cannot say, that he loveth Iesus Christ if he loveth not his members. And if wee love not our neighbour; for whose sake Christ hath shed his blood, we cannot truly say, that we love Iesus Christ: who being equall with God, was obedient to his Father, even to the death of the Crosse, and hath loved and redeemed us, giving himselfe unto us, with all that ever he hath. After the same manner, wee being rich, and having abundance of good things at Christs hand, must also be obe-

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dient unto God, to offer and giue our works, and all that we haue, yea, and euen our selues to our neighbours, and brethren in Iesus Christ, seruing them, and helping them at their need, and being unto them as another Christ.

7 And as Iesus Christ hath endured all the persecutions and spights of the world, for the glory of God: so must we with all patientnesse cheerfully bears the persecutions and reproaches that are done by false Christians, and to all such as will liue faithfully in Iesus Christ, who gave his life for his enemies, and prayed for them upon the Crosse. And this is to follow Christs steps, according to S. Peters saying.

8 But now turne thy eyes a while unto thy selfe, and diligently behold and see what thou doest imitate and follow in the life of Christ. Thou delightest in sumptuous wardroabes, and in many lutes of costly apparell: but Christ, in the most cold time of winter was laid naked in a manger. Thou spendest houres and dayes in feasting and banqueting anids thy dainty dishes, talking and seruing thy belly: and the Sonne of God afflicted his most innocent body with hunger and thirst. Thou liuest in peace and pleasure, in recreations, in playes, in pastimes, and art delighted in idlenesse, passing thy time in singing, laughing, and sporting: And the Sonne

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of God came downe from heauen for our saluation, that we might not perish eternally, and for this cause was a pilgrimage, preached, laboured, took no rest, and spent whole nights in prayer for us. Thou earth and ashes, canst not digest the least injury of words without displeasure: but God sent his Sonne for us, to suffer most meekly of wicked men, evil sayings, reproaches, spitting upon, buffeting, whippings, crowning with thorns, wounding, and at last, death it selfe. Thou contemnest great things, & magnifiest small trifles. If thou sinnest, thou sayest it is nothing: if thy head do ache but a little, thou thinkest it to be a great matter. To lose thy soule, thou makest it no great reckoning: but if thou be in perill to lose but a finger, thou wilt call together all the Physicians and Chyrurgions in the City. But Christ with his true example of life, taught, that there is no evil so much to be feared, as sinne and Hell: that nothing was so much to be desired as God, the glory of God, saluation, and vertue: and that he is rich, noble, wise, and beautifull indeed, which is indued with patience, humilitie, charity, chastitie, and with other vertues: and that he is a poore man, vile, deformed, and witlesse, which is a fornicator, drunkard, a covetous, and proud person, and which is polluted with other vices, as with a Lepre
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and Scab. For Christ being God, and having all things in his power to chuse what manner of life hee would, during the time that he lived on earth, chose the most vilde and abject state of life: and therefore for his house, had a stable: for his bed, a manger: for clothes of tapestry, hay: and the same none of his owne: a poore Mother, thin and spare dyet, apparell sutable: to be short, he sought no manner of pompe, riches, or pleasure of this world. And contrariwise, he refused no labour, no afflictions, no miseries, nor any evils, saving onely sinne: onely which evill he would have his disciples and professors utterly to abhorre.

And thou canst not say, that he neither could, nor knew how to chuse a better state. For he, which was God most mighty, was also most wise. And what other thing doth Isaiah commend in him more, than that he should be called Emmanuel, and he should know how to shun the evill, and chuse the good? Hath not Christ then plainly and evidently by his example of life taught, that there is no evill so much to be eschewed, as is sinne, and hell which is the wages of sinne? And that no good thing is so much to be desired, as God and godlinesse? If those things which the world so commendeth to be great and good, had bene such indeed, why did the most wise God, reject
 ¶ 2 them,

them, and would have also his Mother, and other his most deare and neere friends without them? And why did he rather chuse persecutions, labors, and sorrow, than the pleasures, riches, and ease of the world? Since Christ hath thought these so unfit for, him and his Professours, and followers, let us rather chuse to bee hungry in the pit of tribulation, than to feast with the rich glutton; to wander through desert places with David, than to live in the Cities and Palaces of Saul; and follow Christ in the wilderness, than to live in pleasures with the Scribes and Pharisees.

10 Good men doe use the world, that they may enjoy God: but evill men doe use God, to enjoy the world: the which when they have gotten, and have as great store of shep as Laban, as many Camels as Job, as great riches as Cræsus, store of gold as Salomon, as sumptuous and dainty fare as the rich Glutton: yet what doth it profit Elau to be Lord of Edom, if hee have no portion in Jacob? or to winne all the world, and lose his owne soule? But many would be Demas while they live, and Paul when they are dead: they would be at the rich mans table in this world, and in Abrahams bosome when they bee dead: but light and darkness will not agree: the broad and the narrow

narrow way have their severall ends, and tend to contraries.

II Wherefore forsake the world, and follow Christ the guide to godlinesse, the Teacher of everlasting truth: and measure all things by the same Epha, wherewith he hath measured them, who cannot be deceived; and have all things in that estimation that he had them, who could not bee ignorant of their value and price. Behold everlasting things as everlasting things; and looke upon temporall things as transitory: and account vaine things lighter than vanity it selfe; so shalt thou not be deceived: so shalt thou neither feare want, or scarcen, nor desire riches or nobility. Thou shalt not then envy the prosperity of the rich, thou shalt not then faint in adversitie, nor be proud in prosperity, and in all things the Sunne of righteousness will give thee light, upon whom thou hast ever bent thine eyes; and with his truth hee will guard and protect thee as with a shield, who hath said, I am the Way, the Truth, and the Life. Him therefore follow in this Pilgrimage here on earth, so shalt thou never erre.

CHAP. XI.

Concerning the Crosse and tribulations
of this life.

If in all other things it behobeth a wise man to have skill to beare and governe himselfe, how much moze in aduersity: the which is of such force to shake and discomfozt the mind of man, that thereof came heresies, desperations, thefis, homicides, and all manner of wickednesse; with the which all men doe so abound, that whether we be small or great, rich or poore, noble or base, or whatsoeber else, we have more calamity than felicity.

Isa. 45. 7.

The efficient cause of those calamities, is God himselfe: as hee testifieth by the mouth of Isaiah the Prophet, saying, I am the Lord, and there is no other: I forme the light, and create darknesse; I make peace, & create evill. I the Lord do all these things. And holy Job, when in one day he had lost all his riches, all his children, and the health of his body, and understanding that he was thus afflicted, partly by the Sabeans, and partly by the Chaldeans, partly by the wind, and partly by the fire, which the devill in his malice raised, and therewithall consumed and spoiled his goods: did he say, The Lord hath given, and the devill hath taken: No verily, but

but he said, The Lord hath given, and the Lord hath taken, blessed be the name of the Lord. And in another place, Shall wee receive good from the hands of the Lord, and not evill also?

3 Wherefore whatsoever befall us, whether storme or tempest, thieves or murderers, losses at the sea or on the land, famine or pestilence, sicknesses or imprisonment, or whether we are afflicted with Hereticks, or Schismaticks; with Angels or devils; with heaven or earth; or from whencesoever any tribulation can come, God alone is to be feared, to be prayed unto, and to be pacified, to whose will and commandement all things obey. For fire, water, haile, snow, frost, raine, winde, storme and tempest, these when they seeme to be grievous unto men, what doe they else but fulfill his word?

4 There are two gates then to be considered, by which tribulations doe enter into the world: the one is Gods providence, the other is sinne. Concerning his providence, Salomon saith, He hath made the small and great, and careth for all alike. And againe, Thy providence o Lord, governeth it. And our saviour Christ himselfe saith, Are not two sparrows sold for a farthing? and one of them falleth not to the ground without your heavenly Father. The very haire of your head are numbered.

Wile. 14.

Mat. 5.

5 Not onely the Scriptures, but the most excellent and comely order, by which we see so many severall things governed, being so different, so divers, and so disagreeing in natures, and in places, doth prove unto us, that all things in the world are governed and ruled, not by fortune and chance, but by the providence of God. Even as if thou heare a Harpe sound pleasantly, or if thou see a wagon or a ship to go forward by art, reason, and order: although thou see not the Harper, wagoner, or master of the ship: Yet thou art put out of doubt, that there is a Harper that causeth the Harpe to sound in good tune, a wagoner, and a shipmaster, which maketh both the wagon and the ship to move and goe.

6 We are two manner of wayes afflicted by God: for sometimes we are troubled by those things, that without any fault of their owne do hurt us: and sometimes by those things which hurt us not without their fault and sinne. The first follow the Law of Nature, by which it is ordained, that among mortall creatures the weaker shall alwayes give place to the stronger. The other, doe breake the Law of God: as when wee suffer and sustaine any thing at the hands of wicked men; God hath a worke therein, so farre forth as it may bee to our good: and therefore suffereth the evil

vill to be done, drawing out of the evill a greater good.

7 For God is said to worke in that which is good: for there is nothing so evill, which hath not some good joyned with it: and there is no good so small, whereof God cannot make a bottomlesse fountaine, and as it were an ocean of all good things. As for example, behold a lame man. What is it to halt? To halt is to walke, but yet not without a malady. To walke is good: but the malady is evill. Wherefore from whence hath the man that walking which is good? From the power of his will, and the moving instrument of the mind. From whence cometh that malady? cometh it from his will: no verily: but either of the shortnesse, or crookednesse of his leg, or some such like cause. After the same manner, a thiefe stretcheth forth his hand, hee shaketh his sword, and it is of God, and is good. But to kill him whom hee should not is evill, and cometh from the wicked will of man, which God neither compelleth, nor murthereth, nor helpeth to do, and yet neverthelesse suffereth that to be done, which he desireth. Thus then wee see how farre God hath his worke in the sinnes of men, in suffering them to be done. And although it is in him not to suffer evill, the which without his sufferance could not be: yet notwithstanding (that I may use
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S. Augustines words) he thinketh it better to draw that which is good from evil, than not to suffer any evil at all. For God would not suffer any sinne to be, if he were not so mighty, so prudent, and so good, that both he knoweth how, and also can and will out of sin, work greater good.

3 What greater evil could there bee, than so many Prophets, so many Apostles, so many Martyrs, and Christ himselfe to bee slaine: could not God have hindred this: No doubt most easily: but he would not. By which we see how great glory and felicity hee hath brought to them that suffered: how great honour and praise they have yielded to God, for whom they suffered: and how great profit and commodity their death and sufferings have brought to the whole world. Neither did the Church at any time suffer the persecutions of the heathen, but it was thereby made the better, the more vigilant, the more glorious, and like gold, which coming out of the furnace, is more fine and pure.

4 The other cause of all our calamities, miseries, and afflictions of this life, is sin. By reason whereof, so soone as wee are borne, wee bring with us the sentence of death: Much like unto those sicke men of whose life the Physitians have no hope, do onely for a time maintaine life with preservatives, that so a little while he

may

may linger, to make his Testament, and then depart: Even so it saith with us all, who doe not therfore eat, drinke, and sleep, that we may never die (for that cannot be) but that we may prolong our life for a few dayes, and so prepare our selves to dye. And as Pyrats, which are taken at the sea by the Royall ships, and are brought to the shore there to bee hanged, have no longer hope of life, than there is space betwene the ship and the land: even so, every one of us which like Robbers saile here in the sea of this world, being once taken and holden captiue by the ministers of Gods iustice, when wee are come to a certaine place and point of our age, shall without all doubt or mercy abide there, and suffer death.

10 Sinne therfore hath opened the passage unto death: and the whole host of tribulations do follow death, as their captaine and guide, and do enter in upon us by the same breach of sinne. And wee doe read of sinne: The wages of sinne is death: even so also we reade of tribulations, *Miseros facit populos peccatum*. That is, Sinne is the cause of many tribulations.

11 Neither is it for one sinne of Adams, that so many tribulations come upon us, but also for an innumerable sort of sinnes which we have added, and do adde daily; as the holy Ghost by the mouth of the Prophet David hath pronounced: If their
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Psal. 98.

children forsake my law, and walke not in my judgements : If they breake my statutes, and keepe not my commandements , I will visit their iniquities with the rod, and their finnes with scourges.

12 **G**od afflicteth the Jewish nation, one while by the Philistines : and another while by the Madianites : another while by the Assyrians : and also by the Romans : but alwayes first they sinned and provoked God to anger : as the booke of Judges, the booke of Kings, and of the Prophets doe declare. God also afflicted the Church of Christians by Tyrants, as Neroes, Dioclesians, and such like, which most cruelly persecuted the Church : the cause of all which persecutions, was the finnes and wickednesse of the Christians, as appeareth by Cyprian and Eusebius.

Clap. 12.

13 **T**hus farre concerning the causes of tribulation: now we will speake of the effects: concerning the effect and fruit of tribulation, the Author of the Epistle to the Hebrews writeth thus, Now no chastising for the present time seemeth to be joyfull, but grievous : but afterward it bringeth the quiet fruit of righteousnesse unto them which are thereby exercised. Although therefore wee cannot plainly know the fruits of tribulation, before such time as we come to that blessed & heavenly life, which is free from all misery and trouble; yet notwithstanding it will be very profitable

fitable for us to speake and thinke upon the same diligently and often; that being confirmed by the sweetnesse and profit that may come thereby, we may not bee discouraged with the present calamities, nor greatly feare them which are to come, but profit in true Religion and goodlinesse.

14 And although it must bee confessed, that afflictions of their owne nature are evill, and to flesh and blood very grievous and terrible; yet unto Gods children, by his grace and mercy, they are profitable, and worke good effects. For as the Apostle saith, All things worke unto them for the best. For whatsoever they suffer, it is not for their hurt, but for their triumph. Afflictions are to them, as the Red-sea was to Pharaoh, wherein he was drowned, but Israel saved. In the wicked, tribulations stirre up desperation; but in the godly an assured hope. By these as by a fatherly chastisement, our daily faults are repaired, haughtinesse and pride kept under, the flesh and lusts thereof restrained, our old man corrected, our inward man renewed, sluggishnesse and negligence shaken off, the confession of faith expressed, the weaknesse of our strength discovered, and wee provoked more earnestly to pray and call for the labour of God, and daily to understand the pervernesse of our owne nature.

Rom. 8.

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15 **W**ides, through afflictions, wee are made like to Christ: for, It behoved Christ to suffer, and so to obtaine his kingdome: And as hee after the obedience of the Crosse was exalted, and had a name above all names given unto him: so we also, if we suffer with him. Whereby also we are brought unto patience: that being become as a diamond stone, we shall sooner weary them that strike us, than wee our selves be broken. For tribulations be as exercises in a humane body, whereby rather the health is confirmed, and the strength recovered than taken away, or weakened through them.

16 **W**herefore the godly upon god cause rejoyce in affliction, knowing that affliction worketh patience, as the Apostle testifieth: by which hee attributeth to afflictions, but that which is the worke of God and of the holy Ghost; namely, to worke patience: by which afflictions, forsomuch as they are of their owne nature evil and odious, patience is not gotten, but rather shaken off. The which is more manifestly to be seene in the wicked: who, when they are so grievously afflicted, are so farre from patience, that they burst forth into blasphemies, & also oftentimes into desperation. But as the Physitian, of things venomous and hurtfull, maketh most healthfull medicines: even so Almighty God by his wisdom, out of afflictions

afflictions (though they bee evil things) bringeth forth in his Elect, most excellent vertues, among which, Patience is one.

17 This Patience worketh Experience also; the which is a certaine triall both of our selves, and of our owne strength: and especially, of the might and goodnesse of God. For, in suffering of adversities, wee learne how great the corruption of our nature is, which being touched with any adversity, straight way (except the holy Ghost helpe) breake forth into murmurings, grudgings, & into blasphemies, and complaints against the providence of God. Whereof we have a lively example set forth in Job, who being delivered by God unto the de'vill to be tried, how great blasphemy poured hee out in his afflictions: how much complaineth he of the providence and justice of God: but the light of the holy Ghost had no sooner illuminated him, but how did hee plucke up his spirits againe: how godly and rightly doth he judge of God? The crookednesse of our nature is hid from us, for the heart of man is unsearchable. But looke how soon the fire is stricken out of the flint stone, so soone breaketh out our perverse nature, when tribulation oppresseth us. This triall (as Peter saith) is even as a furnace unto gold; and therefore God answered Abraham, when hee was now ready

ready to sacrifice his sonne; Now I know that thou fearest God. No doubt that was knowne unto God afore; but by that fact hee brought to passe that his obedience was the better knowne unto others; for we are like unto certaine spices, whose sweet labour is not felt, unlesse a man bruse them well. Wee are also like to stones called Pyridites, which shew not forth that force which they have to burne, except when they bee pressed hard with the fingers.

18 The triall also (before spoken of) bringeth hope. Whereby we see, that God hath so disposed those instruments of his, as that they should one help another, and the one bring in the other. By reason of the hope of the glory of God afflictions are not troublesome unto us, but God giving us strength, we beare them with a valiant mind. And in the very suffering, we have greater triall and proofe of the goodness of God towards us: whereupon we conceive the greater hope. So hope breedeth and bringeth in patience, and patience hope. For when we consider that God was present with us, in suffering our afflictions patiently, we hope also that he will hereafter be present with us, and at the length make us blessed. The sick man because hee hath confidence in the Physitian suffereth the impostume to be cut: afterward as hee seeth himselfe

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reliebed, hee putteth confidence more and more in the Physitian: so, as if need were that his foot should be cut off also, hee would nothing doubt to commit himselfe to his fidelity. The devill so much as in him lyeth, driveth us to desperation, and by afflictions goeth about to perswade us, that God is our enemy. But contrariwise, the holy Ghost saith; because thou hast quietly and patiently borne affliction, it may be a sure token unto thee, that God therein declareth his favor towards thee: wherefore have thou a good trust, for he will deliver thee.

19 This confidence will make us to resolve with the Apostle Paul, that no manner of tribulation shall be able to remove us from the love of God which is in Christ: neither the losse of goods, of wife, children, friends, lands, and possessions, nor any thing in the world, because wee are verily perswaded, that his love and bounty towards us is such, that oftentimes he most abundantly restoreth those things which are lost, for his sake: and that sometimes in the midst of tribulation, and even in the very crosse and death, he giveth to his children so much strength and consolation, that in very deed, it is more than a hundred fold. The losse of the said worldly things, is to many a great griefe: but, is not the winning of a hundred fold so much and the obtaining

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Rom. 8.

of an everlasting kingdome, a good salve
 for this sore: If we gaine with the losse
 of transitory things, heavenly treasures:
 with the forsaking of worldly friends,
 Christ to bee our deare and sure friend;
 and with the refusing father, mother, bro-
 ther, sister, wife, children, purchase God
 to bee our heavenly Father, Christ our
 most loving brother, and to be loved of
 the Sonne of God as his deere darling
 and onely begotten spouse: what haue we
 lost? what greater gaine can we haue?
 or what more profitable exchange can be
 made? This bargaine, and profit, hath
 our heavenly Father promised unto us,
 by a Bill of his owne hand, sealed with
 the blood of his onely Son, testified by the
 witnes of his Apostle, and left with us in
 our owne custody, to be paid at the sight
 whensoever we shall require it. Whereof
 this is the content: Who so hath forsaken
 house, brother, sister, father, mother, wife, chil-
 dren, or land, for my names sake, he shall re-
 ceive an hundred fold, and the inheritance of
 everlasting life. Who can deny, but that
 hunger, cold, nakednesse, extreme pover-
 ty, and want of things partly necessary,
 are an heauy burthen for man to beare:
 but the weight thereof is lightened and
 made easie to them that with a right eye
 and unsainedly doe beleeve Gods pro-
 mise, and cast their care on him. Cast thy
 care upon the Lord, for he careth for thee.

Pour

Your Heavenly Father knoweth that
 you have need of these things, meat, drink,
 and clothes. He minstreth these things
 in due time to the beasts of the earth,
 the fowls of the aire, the fishes of the sea:
 and will hee not keepe his promise unto
 us, for whose sakes hee hath made these
 creatures, and hath made us lords over
 them? What cause have wee to mistrust
 his purpose, rather than the bird that sit-
 eth forth in the morning, upon this natu-
 rall perswasion, that he shall find food, not
 doubting, but that he who made him, will
 not suffer him to starve with hunger?
 Have we scene such as put their trust in
 him, starve with hunger, dye with cold, or
 perish through nakednesse? it hath not
 bene heard of, that the righteous hath
 bene forsaken, or his seed beg, wanting
 bread. For they that know the name of
 the Lord will trust therein; for he forsak-
 eth not them that seek after him. And
 hee willeth us in the day of our troubles
 to call upon him, adding this promise,
 that hee will deliver us. Wherunto the
 Prophet David did so trust, feeling the
 comfortable truth therof at sundry times
 in many and dangerous perils, that hee
 perswaded himselfe (all feare set apart)
 to undergoe one painfull danger or other
 whatsoever: yea, if it were to walke in
 the valley of the shadow of death, that he
 should not have cause to feare: comfort-
 ing

Psal. 23.

ting himselfe with this saying (which was Gods promise made unto all) For thou art with me, thy rod and thy staffe, even they shall comfort me. As Gods staffe was ren so weak, that we dare not now leane too much thereon, lest it should breake: **Q**uod is he now such a changeling, that hee will not be with us in our troubles, according to his promise: will hee not giue us his staffe to stay us by, and reach us his hand to hold us up, as he hath bene wont to doe? No doubt, but that he will be most ready in all extremitie to helpe, according to his promise. The Lord hath made thee (O Jacob) and he that fashioned thee (O Israel) faith thus, Feare not, for I will defend thee, &c.

16. 33.

20 He is that mighty Captain, which habing under his government many souldiers and serbants, hath them at his commandement, that when hee biddeth them go, they go: when hee saith abide, they abide: and when he willet them to do this or that, they obey his word. For, paine, pleasure, grieve, ease, sicknesse, health, life, and death, are at the becke and call of God, and do come and go at his appointment, as the faithfull Centurion confesseth in the Gospell: **Y**ea, hee worketh so forcibly in his children that leane unto his promise, that hee maketh to them, of paine, a pleasure: of grieve, ease: of sicknesse, health: and of death, life: as contra-

Mat. 8.

tra

fratitwise to the unbeléeving, pleasure, ease, health, and life is a weary, irksome, and painfull death.

21 But reason and our flesh are hardly perswaded, that we are beloved of God, when wee bee exercised with afflictions: and yet the authoz of the Epistle to the Hebrews saith, That if we be not under chastisement, (whereof all are partakers) wee are bastards, and not sons. And S. Paul to the Romans bringeth in the complaints of the Saints which were tormented and afflicted before Christs time: For thy sake wee are delivered to the death all the day long: wee are counted as sheepe to the slaughter. They which made this complaint, were (as cannot bee denyed) most deare unto God: and yet they make this sorrowfull complaint, We are accounted as sheepe to the slaughter. As if they had said, We are otherwise dealt with, than the Fathers in the old time were dealt withall: unto whom God seemed to beare great favour when as he enriched them, fought for them, gave them victory, and with excellent names and titles made them famous and honorable, wee say wee are now otherwise dealt withall: for we are delivered unto the enemies as sheepe to bee slaine, as unto whom they may doe what pleaseth them: death hangeth all the day long over our heads, and we are never in security: but yet herein we are

P 3

comfoz

Heb. 12.

Rom. 8.

Psal. 44.

We should
then have
many Mar-
tyrs at this
time in
England.

comforted, that wee are not in this perill
as men that suffer for evill doing: but,
for thy sake, that is, for religion and god-
liness.

22 Whereby also we are admonished,
that paines, punishments, and death,
make not Martyrs, but the cause: for o-
therwise many suffer many grievous
things, and yet are not Martyrs, nor
Confessors. If punishments make Mar-
tyrs, than the Papists at this day might
truly boast of Martyrdome, when for
their trayterous desert to their Prince
and Countrey, they rightly are executed.
And some Sectaries and Schismatics,
which would faine be reputed Confessors,
might then have some just colour to com-
plaine of persecution, when they are by
Ecclesiasticall censure justly punished.
But these are such Martyrs and Confes-
sors, of whom S. Augustine writing to
Boniface, *De correctione Donatistarum*, and in
other places, complaineth, saying: that in
his time, there were Circumcellions, a
furious kinde of men, which if they could
finde none that would kill them, would
often times breake their owne necks
head-long, and would slay themselves.
These men (saith he) must not bee coun-
ted Martyrs. These are not sheepe, but
goats. These are not led against their
wils, but run head-long through ambiti-
on and proud conceit. These Hammes
follow

follow not the example of Christ, of whom it is written, that when hee was led like a sheepe unto death, yet did he not open his mouth: for these open their mouthes too too wide, uttering blasphemies against Magistrates: these have forgotten the sentence of the Apostle, If I should deliver my body to bee burnt, and have no charity, it profiteth mee nothing. Therefore Martyrs and Confessors, beside the goodnesse of the cause, must bee meeke, patient, and charitable.

1 Cor. 13.

23 Wherefore we, having a good cause, ought with patience and meekenesse to be ready prepared, when triall shall bee, to suffer persecution and tribulation, after the example of the holy Martyrs of the old time, because the Crosse alwayes followeth them which will live godly in Jesus Christ. Then he who hath promised us, that neither in fire, water, no nor yet in the shadow of death hee will bee from us, but will be our buckler, defender, and shield, faithfully will performe the same, in such wise, that no temptation shall so assaile us, but that hee will give us a joyfull end and deliverance.

Marks of a true Martyr.

24 The Holy Ghost hath caused many Histories to bee kept in writing for us, that live now in the latter age of the world, to this end that we should not only behold in them the fiery raging of the world (from the beginning) against the

people of God, and how stoutly they withstood, and overcame by faithfull patience the malice thereof, but also by reading of them wee should in our like troubles, learne like patience, receive the same comfort, and being thoroughly tried, conceive a sure hope of the same victory, which they, after many and sundry trials, did winne: wherof we shall not be disappointed, if we to the end strive lawfully. If it bee too hard, and above your capacity, to behold all the Histories and examples propounded in the Scriptures, and the Chronicles of Christs Church with such consideration, that you may espie and behold in them the order of Gods working with his Church in all ages: and if you do not understand in diligent perusing them, that the end and issue was ever a joyfull and glorious victory and deliverance wherewith to comfort our selves in the midst of miseries: take into your hands the comfortable Historie of King David: marke his whole life, from that time he was taken from his fathers sheep, untill his death: behold him in your selves, whensoever you shall bee afflicted with any kind of crosse.

25 After that the Lord had found out David, a man after his owne minde, and appointed him king over his people, who laboured worthily to deliver and defend Gods people from their enemies the Idolaters,

dolaters, that dwelt nere about him: he did not grant unto him such quietnesse neither to his people, but that hee was in continuall troubles, and no small dangers during the life of Saul: and also after Sauls death, the Idolaters, & also Sauls friends, seeking all the waies that might bee, to depose him from his Kingdome.

26 And not only was he thus vexed with his foraine enemies, but also most grievously of all other, by those of his household, who should have been his most deere friends: his own naturall son Absolon, his most priuy Councelloz, the Nobility of the Realme, and the most part of his subjects. Absolon pretending to his father David a great holines (as the manner of hypocrites is) desireth to have leaue to goe unto Hebron, there to sacrifice, for the performance of a vow which he had made in the time of his being in Syria. But his meaning was, to obtaine the kingdome from his father, and stir up Israel against him: which hee brought to passe. David was banished, and pursued to the death by his own sonne, who wrought so much villany against his owne father, that hee did not forbear, in the despight of him, to misuse his fathers wives in the sight of all the people. How grievous and dangerous this sudden change was to David, and to the people, which were but a few, in respect of the great number of the malicious

2 Sam. 13.

licious hypocrites which followed Abfolon, it appeareth plainly in the ſtorie, and you may eaſily conſider.

27 The beſt that was like to come of the matter, was, that while the kingdome of Iſrael was thus divided, Gods enemies the Philiftines, which had lyen long in wait therefore, ſhould ſnatch up from both the parties the kingdome of Iſrael, and not onely utterly baniſh Gods true Religion from among the Iſraelites: but alſo bring them, their country, and their poſterity into moſt miſerable bondage & thraldome, and that to Gods enemies, the moſt vile people, and hated of the Lord.

28 David in all theſe perillous dangers of his own life, loſſe of his kingdome and utter deſtruction of Gods people, did not diſcourage himſelfe: but underſtanding all this to bee the worke of Gods owne hand, acknowledging the true cauſe, unfainedly did perſwade himſelfe, that the Lord after a time, when his good will ſhould be, would giue a comfortable end to all theſe ſtormes and bitter pangs. His whole behauiour he himſelfe deſcribed in a Pſalme, which is left in writting for us to learne hereafter, how to behaue our ſelves in the like perſecution.

29 When hee was fled from Ieruſalem, and the Priests were departed from him with the Arke of the Lords Covenant, he went up unto mount Oliuet bare-foot, wept

wept as he went, and had his head covered: and so did all the people that were with him, and he made his mone unto the Lord, saying: O Jehovah, how are they increased that trouble me! how many are they that rise against me! how many are they that say of my soule, there is no helpe for him in his God!

30 Wonder not, though this good King, with a heavy heart, and sorrowfull cheare, doth lament and bewaile his dolorous estate. Would it not grieve a King, when hee thinketh of no such matter, suddenly to bee cast out of his royall seat, and brought in danger of his life, and that by his owne naturall sonne? Can the displeasure of any enemy so much pierce the heart of a kind father, as the unnaturall cruelty of the sonne to seeke his death, of whom he himselfe had his life? It grieved him no small deale, to perceiue such as had bene his wise Counsellors, whom hee much trusted (whose duty it had bene, with the spending of their owne lives, to have defended the common-weale, brought to a good and quiet order both in matter of pollicy, and of Gods true Religion) to bee the supporters and maintainers of an hypocrite, who had neither respect to Gods true honour, nor yet consideration of dutie to his most honorable father, neither regard to the prosperous weale of his native countrey.

countrey. But nothing of all these grieved him so much as this one thing, the remembrance and true acknowledging in himselfe, that he himselfe was the onely cause of all these evils. Hee called to remembrance, that these plagues fell upon him sent from God, whose worke it was, and that for his sinnes which were the cause thereof: and this made him weepe and mourne. For, so soone as the Prophet Nathan had warned him of his offence, he cried *Peccavi*, I have sinned: and afterwards when hee saw this grievous and sudden change follow, hee perceived it came partly by his sinne, by the work of God, and therefore submitted himselfe wholly to Gods will, saying, If I shall finde favour in the eyes of the Lord, hee will bring me againe, and shew me both his Arke and the Tabernacle thereof. But, and the Lord thus say, I have no lust unto thee: behold here I am, let him do with mee what seemeth him good in his eyes.

31 Thus the worthy man of God acknowledged his troubles to be of Gods hand, his sins to bee the cause: and therefore humbly and faithfully submitteth himselfe to Gods ordering, well content to receive whatsoever should bee laid upon him. He assured himselfe, that when hee himselfe was most weake, then God would declare his strength for his owne glory

glory sake : and after hee was reduced to faithfull repentance by the correction of his mercifull Father, then the rod should be cast into the fire.

32 This consideration of Plagues and tribulations, both to privat men particularly, and also of Realmes and whole Common-wealths, is diligently to bee weighed, that as they come from God, so they have this end, that they tend partly to his own glory, partly to our profit and amendment. For although sinne bee the generall cause wherefore all mankind was, is, and shall be molested with many and sundry kinds of troubles and calamities, yet the calamities and afflictions are not to all kind of men alike, nor yet for one end and purpose. For the wicked and reprobate are punished, and whipped of God, to a farther end and meaning, than the godly and chosen children, who are the true Church of God, the living members of Christ, and such as shall never be separated from God, and their loving Saviour in Christ Jesus.

33 These, although they be never without trouble in this world, but alwayes exercised under the Crosse, yet the cause and consideration why God will have them thus exercised, is either for the honour and glory of his owne name, or the profit, commodity, and exceeding benefit of them whom hee thus afflicteth, either else for both

both these considerations together : for that there is no trouble that comes to Christs Church, or any member thereof, which appeareth not plainly to redound to Gods glory, and the profit of the afflicted, if it be well and justly considered.

34 Thus you may plainly see, how God hath wrought in his Church in old time, and therefore should not discourage your selves for any sudden change : but with David acknowledge your sinnes to God, declare unto him how many there be that ber you, and rise up against you, naming you Hugonites, Lutherans, Hereticks, Puritans, and the children of Beliall, as they named David. Let the wicked Idolaters brag, that they will pre baile against you, and overcome you, and that God hath given you over, and will bee no more your God. Let them put their trust in Absolon, with his large golden locks, and in the wisdom of Achitophel the wise counsellor: yet say you with David ; Thou O Lord art my defender, and the lifter up of my head. Persuade your selves with David, that the Lord is your defender, who hath compassed you round about, and is (as it were) a shield, that doth cover you on every side. It is he only that map and will compasse you about with glory and honour. It is he that will thrust down those proud hypocrites from their seat, and exalt the lowly and meeke : It is hee which will smite your

With these
and other
such like
reproaches
are the chil-
dren of God
often tryed.

pout enemies on the chéeke-bone, and burst all their teéth in sunder: hee will hang up Abiolon by his owne long haire; and Achitophel, through desperation, shall hang himselfe: the bands shall be broken, and you deliuered: for this belongeth unto the Lord, to saue his from their enemies, and to blesse his people, that they may safely proceed in their Pilgrimage to Heauen, without feare.

CHAP. XII.

Concerning the alteration of true Religion in all Ages.

Albeit David and his Kingdome, after hee was anointed King ouer Gods people, were exercised with many troubles, during his time: yet he obserued the ordinances of the Lord, and kept the true Religion among his people, according to the Commandment of God. After him Salomon had gouernance ouer Gods people; who in the beginning of his raigne walking after his father David, did build Gods Temple, and obserued the true religion. But that lasted but a while: for in his latter yeeres he fell to Idolatry and serbice of false gods, so that the true serbice of God began to be corrupted.

1 After him his sonne Roboam raigned:
at

at whose beginning the Realme had such a miserable change, that it could never after recover it selfe againe. For the Kingdome was divided, and ten Tribes which were called after ward Israel, fell from Roboam, and from the true Religion, unto Idolatry, and false serving of God: & so continued in false superstitious religion, alwayes hating the true Religion of God, killing the Prophets that did teach the truth, and the godly people that confessed the same many yeeres; and yet all that time perswaded themselves, that they had the true service of God, and that their doings did much please God. Yea, the face of Gods Church was so blemished, and brought to such a small number of true Professors, that the Prophet Elias complained, that there was not one left but he alone, whose life also they sought after. Consider well this History, and the working of God with his Church and true Religion. The Prophet Samuel had taught the people the true service of God: the worthy king David maintained the same all his time, but with great difficulty. Salomon his sonne (a Prince of most singular wisdom and knowledge, perfectly instructed in the wayes of the Lord) fell from God, corrupted Gods Religion with the false services invented by man: in somuch, that the Lord was so offended therewith, that he cut off from the rule of
his

his posterity, the most part of the Kingdome: for the ten Tribes were never after him under the governance of his successors: neither did they afterward walk in the feare of God, but in Idolatry and false religion, till at the last God sent the Assicians to invade them, in that wise, that they overcame them, carried them forth of their owne countrey, dispersed them in many countries among the heathen, sent strangers to inhabite their land, and so utterly destroyed the kingdome.

3 This was a fearefull judgement of God: where hee had but one small kingdome in the whole world that bare the face of his Church, where his true honour was maintained, and that so suddenly, of twelbe Tribes, ten should fall from God to Idolatry, and false religion: yea, and the other also during all the time of Roboam, and his sonne Abia, after him. So that during all this time, there was not in the world any Church or people where the sincere Religion and pure Word of God was received by publicke authority and common order: although God reserved alwayes some that privately served him, and feared his name faithfully, who were alwayes so hated and punished by the Idolaters that their lives were bitter unto them.

4 In those dayes did the Idolaters make the selfe same reasons and arguments

ments against the Prophets and their doctrine, which Idolaters do make now against Gods people, and his true Religion, concerning generality. The faithfull then lived amongst these idolaters with no lesse perill and danger than the Christians have done in Spayne, and in other Countries where the Gospell hath not free passage. The Prophets were then imprisoned, and driven out of their countrey like seditious heretickes, the causers of all evill, as the true Preachers in some places of Christendome now are.

After the death of the wicked kings of Judah, God visited his people with some light of the truth by the means of Asa, and King Josaphat after him: who restored (although not perfectly) the true Religion, banished the false, and destroyed the Altars of the Idolaters. The which reformation was done, not without great difficulty and trouble, and continued but a small time in that same order. For Joram, the son of King Josaphat overthrowing the true service of God, contemned it, and brought in the place thereof, the superstitions and idolatries of the kings of Israel, and so the Church continued never perfectly reformed, but alwayes afflicted, till the time of Ezekias. For, although Asa, Josaphat, Joas, Amazias, Uzzias, and Joatham, attempted a reformation, and were in-
dis-

differently good Kings, yet was not the Church cleansed of all the Idolatries, and false conterfait religion, as it appeareth by the Prophets, Elia, Amos, Isay, Osea, Micha. But the worthy King Ezekiah, in the first yeere of his raigne began to reforme Religion, brake downe and banished all Idols, and Images, Idols altars and whatsoever was against Gods commandement, restoring Gods true Religion after the rule of Gods Word. The which thing as hee brought to passe, not without great trouble and difficulty, so it continued in purity but a little time. For his sonne, wicked Manasses, who raigned after him, put away, and did forsake the true way, and brought in againe all manner of Idolatry and false religion: and did grievously punish and persecuted the faithfull people and true Prophets. He shed (saith the Scripture) innocent blood exceeding abundantly. In like manner did his sonne Ammon also, who raigned after him.

6 This grievous change remained thus, untill the good King Josias made a new and godly reformation: which ought to bee a glasse to all Princes, to behold themselves in. But this godly reformation of this good King did not continue: for his sonne, and all the kings of Juda after him, forsake the wayes of God and restored againe the Idolatry, and false

religion of their forefathers, and so continued till God sent the king of Babylon to destroy their City, Temple, and country: who also led them captive into Babylon, where they continued many yeeres in great afflictions: as it appeareth by the Prophets, Jeremy, and Daniel: so that in five hundred yeeres & above, in the dayes of all the kings of Judah, Gods Religion was set forth, and received in publick order sincerely and perfectly, and the contrary utterly banished and abolished. But in the times of David, Ezekiah, and Josias, (as Iesus the sonne of Sirach witnesseth) all kings, except David, Ezekiah, and Josias, committed wickednesse: for even all the kings of Judah also forsooke the Lawes of God.

7 With what difficulty and troubles, Gods Religion and true service was restored after the returne of Gods people from Babylon, and how short a time it continued in purity, what troubles and grievous persecutions the true servants of the Lord suffered, it is partly set forth in Eldras, and Nehemiah: after in Hester, and then in Machabees. And although unto the coming of Christ, there was an outward face, and beautifull shew of Gods Religion among the Jewes: yet was it so defaced, and utterly falsified with traditions of the Pharisees, who were at that time in estimation, that Christ himselfe

selfe doth testifie, that their service was but vaine traditions of men and the commandement of God was not obserued. All that time there were no Prophets to instruct them in the right way: for, immediately after the captivity, al prophesying ceased in Israel. Now peruse the History of our Saviour Christ in the foure Euangelists, and you shall perceiue in what estate Christ found his true Religion: what paines and travell he tooke to restore the true and sincere honouring of God: with how great difficulty he brought it to passe: And at the last, how it cost him his life. After whose death, the cruelty of them who would seeme to haue and maintaine the true honoꝝing of God, ceased not, but stirred up most vehement persecution against the true Church of Christ, & dispersed it throughout all the world. With what paines, troubles, and difficulty, true Christianity was planted, and false religion put away, S. Luke partly mentioneth in the Acts of the Apostles, who spent their liues in the building of Christs Church.

8 After Christs death the cruell tyrant Nero the Emperour, did persecute the Church most cruelly: after whose time the Church was in some quiet, but not long. For Domitian the Emperour, did persecute Christs Church, to destroy his true Religion, most hainously. Nerva his

successor was friendly to the Christians. Trajan after him, a cruell persecuter and enemy; and then Hadrian: after whose time the Church had rest for a while. For shortly after, the Christians that were in Asia, and also the West parts, were cruelly disquieted; shortly after this time, did England receive the Christian Faith, and was the first Countrey of all the world that received the Faith of Christ by publick authority, Lucius being the first Christian King. But the purity of Christs truth did not long here continue, not much aboue one hundred yeres.

¶ Severus the Emperour wrought all the means that might be, to destroy Christs Church, and to subvert the true Religion with most sharpe persecutions: after whose time, there was some quiet. But shortly after the cruell tyrant Maximinus did sore molest the faithfull: and likewise after him, Decius, Gallus, Hostilianus, Lucius, and Valerianus, Galienus granted the Christians peace: Aurelianus persecuted them. And Dioclesianus more like an infernall Serpent than an earthly man, did as it were devour the Church most cruelly. In his time was the greatest persecution that hath bene before: the tormentors were much more weary in shedding of Christian blood, and cruelly tormenting the faithfull, than the holy Martyrs were in suffering the paines. There were in
this

this persecution, within 30 daies aboue
seventene thousand Christians killed
most spitefully.

10 But Constantine the good Emperour
became a Christian, set the Church in
peace, and was the first Emperour that
did by publick authoritie, put downe dili-
gently, and truly maintained Christiani-
tie. But that lasted not long: for, within
short time after, Julianus the Apostata being
Emperour, went about to undoe all that
Constantine had done, used wonderfull po-
licies to destroy the Christian Religion,
and did afflict the faithfull very grie-
vously. After this time, the Church was
grievously molested by the Arians:
after, with Hunnes, Vandales, and Goths:
and so continued many yeeres, till all
good learning began wonderfully to bee
decayed. And at the length, albeit the
Church seemed to bee at rest, yet hath
it bene even unto this day miserably
afflicted, and wonderfully defaced by
two vicars of the devill, put in com-
mission at one time about eight hun-
dred yeeres since: the one Mahomet, for
the East: the other, Antichrist of Rome, for
the West, the one forraigne, the other a
more nere and domesticall enemy to
Christians. For, during these foure hun-
dred yeeres, Rome hath bene Tophet, and
the valley of Hinnon, and the very Altar
whereon hath bene sacrificed the bodies

Eusebius.
Ecccl. hist.
lib. 8 c. 9.

of Gods Children: whose tyranny and outrage is such, that the Kings and Potentates of the world, have been, and are greatly damnified, and injured by her; as appeareth by many notable Pageants, which she hath played before our time: amongst which, this one shall serbe for many.

II Pope Innocent being displeased with George Pogicbracius King of Bohemia, for favoring of John H^{eretic} and his Religion (that is to say, for playing the part of a Godly Prince) did excommunicate and depose him, appointing his kingdome to Mathias. But Fredericke the Emperour would not thereto consent: and especially after the death of the aforesaid George, when the Emperour and the Bohemians, leaving out Mathias, did nominate Vladislaus (sonne of Casimir, King of Polonie) to be King of Bohemia. For the which, great war and trouble kindled betwene him and Frederike the Emperour: wherein the Emperour had bene utterly overthrowne, had not Albertus Duke of Saxony, rescued the Emperour, and repressed the vehemency of Mathias. This fire of dissention being kindled by the terrible thunderbolt of the Popes excommunication, did yet a greater mischief. For, it hindered the said Mathias in his expedition against the Turkes, wherein hee should have bene set forward, and aided by
Chr

Christian Princes and Bishops. The like curse and excommunication hath bene denounced by the Antichristian Bishop Pius Quintus for the like cause, as we all know, against Q. Elizabeth : but the same hath bene altogether turned to her and her peoples good, by him that can and will blesse, where Balaam curseth. What should I need to set before you the bloody broils of France, and of the Low-Countries hereto adjoyning, wrought, and brought to passe by this domesticall enemy, under the colour and name of a Holy league, thereby to maintaine Idolatry and superstition, and to root out the Religion and service of Almighty God ? At is too too manifest ; they haue felt it, and all the world cannot but condemne it. But what better can be expected ? Can any good come from Rome ? No verily. For as Babylon is full of Striches ; as Africa peerly breedeth some monster ; and as Sodom and Gomor sendeth forth verily noysome stinks : so the Church of Rome is the nurse and fountaine which sendeth forth error, rebellion, utter desolation (if it were possible) of al christian kingdoms.

12 Now weigh & consider with your selues this same brieve rehearsall of the seat of Gods Church ; how the Church of the Israelites was afflicted in the time of the kings, then carried into a strange Countrey captiue, after their returne and redemp-
 dispying

disgug of the Temple, what great perils
 and troubles it sustained, till after the
 dayes of the Machabees: next consider the
 History of Christ, and the Acts of the A-
 postles: After this, the ten notable perse-
 cutions, which the Church suffered under
 most cruell Tyrants, from the eight yeer
 of Nero, by the space of three hundred and
 twenty yeers, unto the time of Constantine:
 and from his time three hundred yeeres
 after by the Arians & barbarous Hunnes,
 Vandals, and Gothes, by whose means
 good learning was decayed, and igno-
 rance brought in: and then marke with
 advisement how that from that time hi-
 ther to Mahomet hath usurped and afflicted
 the East Church, and the Pope the West:
 for he began to exercise his proud power
 over the Church, about the same time that
 Mahomet brought in his religion. Consi-
 der, I say, with advisement in all these
 times, how little while Gods Religion
 was maintained in the Church: what
 perillous changes were in the Kingdom:
 what exceeding cruelty was alwayes us-
 ed against the people of God, as though
 they had bene Hereticks, his word con-
 demned as Heresie, and the cause of all
 evils: and you shall easily perceiue, that
 neither Gilgal, Silo, nor Mispah, can assure
 the Lords Tabernacle, any rest, and that
 Religion keepeth not her place and stan-
 ding any long time.

13 The use and profit which is to bee made hereof to our selves, is this: that forasmuch as God hath given unto us his Word, and the Ministry thereof, in such wise that we have amongst us (blessed bee his name therefore) his true Religion and service: let us not grow secure: forgetting our duties unto him in regard of so unspeakable a blessing: lest he come shortly and remove our Candlesticks from us. For he hath no lesse cause to execute his judgements against us now, than he had in old time against the obstinate and unthankfull Jews, of whom hee complaineth thus: What shall I doe unto thee o Jacob? thou Judah wouldst not obey, I will turne me to other Nations, and to those will I give my Name. For he intreateth us continually as a father doth his sons, as a mother her daughters, and as the nurse her young babes, that wee would bee his people: and yet by our disobedience wee refuse. It is therefore to be feared, that the Kingdome of God shall be taken from us, and given to a Nation which will bring forth fruits of the same. For I am verily persuaded, there is nothing that will more speedily deprive us of Gods favour, and that will sooner bring upon us his heauy judgements, than our unthankfullnesse in abusing his Word and Ministry.

14 It saith with us, as it did with the Israelites, after their mighty deliberance
out

out of Egypt, in the wildernesse: who at the first when Manna was strange unto them, liked it wonderfully, so that they would run out euen on the Sabbath, although they were forbidden to gather it; but sone after wared weary of it. Euen so in the beginning of Q. Elizabeths most happy raigne, we all, as men almost hunger-starved for lacke of the spirituall food of Gods Word, the Manna of our Soule, were right glad by what occasion, or from what manner of person soeber we might heare the Angelicall tidings (as it were from Heaben) of our saluation in Christ, and of our iustification through Faith in him: Yea, how ioyfull were we then to heare God serued in our vulgar tongue: but now either through negligence or laziness, we sit at home: or if we come to Church it is either to heare newes, or eloquent phrases from the Preacher, or to undermine and intrap him, or peradventure to fetch a nap or two, or to meet a friend, &c.

15 Through this fulnesse, some are grown so lazie and unlusty to wards the spirituall Manna, that they will no more goe seeke it abroad, as in former time of need: but will haue it brought home to their houses, and so make the publicke Minister, a Barloze-Preacher, as it were now a time of persecution: whereas Eli hath his open place by one of the pillars of

of the Temple, where any man may find him which is desirous of knowledge. For they which desired to bee instructed by Christ, asked him : Rabbi, *Vbi habitas ?* Master where dwellest thou ? Hee answered Come and see ; and they came to him, and not he to them. Hee himselfe commanded it should be so : If any man thirst, let him come to me.

16 And as touching religion many bee of Gallios minde, that it is nothing but a question of names : or of Pharaohs mind, that it is but a vaine thing : or at most, of King Agrippaes minde, to bee halfe Christians. But Nazianzen to the Arians saith, *Aut totum honora, aut totum abiice* : Either honor Christ wholly, or cast Christ wholly away.

17 There be also many that deale with Gods Word and his Religion, as doth the Butterfly with the sweet flowers : and that is eben to die their wings with them, that they may seeme to bee of faire painted colour : these thinke that holinesse consisteth in often and much hearing, how little soever they practise. They can indure the sowing of a Gomer, although they reape but an Epha. To these it may be said as Phocian said sometimes to the Athenian bands, *O quam multos duces, quam paucos milites !* More teachers than followers.

18 And as for the Ministry, it serveth
for

for nothing now adaves, but even for a whetstone, to set the peoples tongues on edge. Come, say they, let us smite Ieremie with the tongue, and give no heed to his words. Gods Ministers have cause to complaine, as Ezekiah in his time, that they bee judged and condemned at the doores of mens houses: or as Christ and his Apostles, by the fire side: and as John Baptist, that they receive their judgement at the Table-cloth, or Carpet, not from any Iudiciall seat.

19 Doe wee thinke that God will suffer still this contempt of his Word and Ministry unpunished: he hath already looked a long time for our amending, and hath long borne with our evill doing. And as it is truly said of God in respect of his long sufferance, that he hath leaden feet: so as truly it may be said in respect of his heavy judgements following the same, that he hath iron hands. Hee commeth against us slowly: but when hee comes, he payeth home sorely.

20 For these forty and seven yeeres past, who hath led the life of Delights but we: What nation under Heaven hath bene happy, but our English Nation: Our God hath long loved us: our God hath long suffered us, and with his chearfull countenance hath most lovingly looked upon us. But even as the Troians, when their city was beaten down flat to the

the ground, said thus: *Troia fuit*, there was a Troy, or we had a Troy: so the time may come, wherein we may say, God was in this place, and we wist it not: wee had once Gods favour, and wee acknowledged it not. Nay, if Gods mercy had not bene a barre to hinder the proceedings of the enemies of his Church, the time of desolation had already fallen upon us: especially upon the death and dissolution of our late gracious Soberaigne. Which day, the Iehusites of this Land expected, with a longing desire, as Elau did waite for the dapes of his fathers mourning, that they might unbray their hands in the blood of all true hearted Jacobs of this Realme: but when the Sonne of our prosperity was not eclipsed, by reason of a most happy succession of a gracious David, whom God placed upon the seat of his Kingdome to rule his people with a wise and prudent heart; Then we said, that our Hill was so strong that it could never bee removed, and that wee were quite out of reach of all aduersity: But soon after the Lord shooke the Tower of our happinesse with two stormes. The one was the Sword of the debouring Angel, which tooke away at the least forty thousand of our brethren and sisters, within the space of two yeeres or under: The other was, the treacherous attempt of wicked subjects against our gracious Lord

Watson and
his compli-
ces.

The secrecy
of the trea-
son, ampli-
fieth the
mercy of
God.
The Gun-
powder
Treason.

Lord the King, and the State. But these clouds were no sooner overblowne, but againe we returned to our security: and then we were sunke into the depth thereof, pleasing our selves in our own wayes: and putting the evil day farre from us, then were we upon the sudden thrust in to the brim of confusion, by the late, cruell, inhumane, and diabolicall treason, practised by disloyall and miscreant wretches against the King, the Quene, their Royall issue, and the Estates of the land, Ecclesiasticall and Civill.

This Treason was as a Sea, wherein all other Treasons have lost themselves. No tongue is able to expresse, nor any heart is sufficient to conceive the depth of this intended villany. Let us imagine what horror it had borne for us to behold with our eyes, our Cities and Towers invironed with domesticall enemies, who were ready to ransacke our houses, to confiscate our goods, to massacre our children, to draw the sword of war in the land of peace, to quench the light of our Israel, and to remove our Candle and Candlesticke out of the place. But blessed be the name of our God, the keeper of Israel, who neither slumbreth nor sleepeth, who hath preserved us from the violence of our enemies, and hath delivered us *faucibus sati*, out of the jaws of death and destruction: The snare is broken, and we are delivered, Our King,

King, the Lords anoynted lieth, to the
 glory of God, the good of his Church, the
 comfort of his subjects: He flourisheth as
 a fruitfull Vine; his Royall seed prosper
 in his sight: and all good people, of the
 Land, of what condition soever they bee,
 have their hearts filled with joy, and their
 mouths with the songs of thanksgiving,
 for the Lords gracious protection over us.
 As for our enemies, shame hath covered
 their faces: they fret and gnash with their
 teeth: into the same pit which they have
 digd for others, they are fallen them-
 selves: the sword whic they have shar-
 ped for others, entreth through their own
 sides, their Bane-fire of Gunne-powder
 turned into a bon-fire of joy. With the
 same fire they thought to burn us, they
 have bene slain, or scorched themselves.
 This is the Lords doing, and it is won-
 derfull in our sight. It was a worthy con-
 sideratio of a learned man of later times,
 who saith to this purpose; *Est autem hec pe-*
culiaris ars, ut ita dicam, divine sapientie, ita
temperare cenatus malorum, ut illorum impieta-
tem vertat in suam gloriam: & exitium quod a-
liis intendunt, vertat in auctorum perniciem, &
bonorum felicitatem. This is (as I may so
 say) the skill and the speciall trade of the
 wisdom of God, so to temper and order
 the endeavours and attempts of wicked
 men, that he turneth them to his own glo-
 ry, and the destruction which they attempt
 against

So it is to
 all the ene-
 mies of Ch-
 on.

Erasmus
 upon the
 Psalmes.

against others, to the utter undoing of the authors of it, and the happynesse and comfort of the godly ones.

A most sure and evident demonstration hereof wee have in our late deliberance: for our intended destruction is turned unto the confusion of our adversaries, unto the furtherance of the Gospell, and to the increase of Gods glory. Oh! let this bee observed above all the dayes in the yere; let it bee writ in Kalenders, in golden letters, that not onely the age present, but the generation to come may bee stirred up unto due thankfulness: and ye the beloved of our Lord Jesus, who are participants and beholders of this great and wonderfull mercy, acknowledge it with thankfull hearts and lips, and make known your thankfulness by your continuall obedience: for, true thankfulness is not verball, but cordiall and actual: And therefore as Bernard hath very worthily observed, it is called, *Gratiarum actio, non gratiarum dictio.*

If wee despise or set light by so great graces of the Lord, wee are to looke for none other, but that the Lord will take the rod in his hand againe, and utterly confound and overthrow us with his judgements, who would not be reclaimed to true and unfained repentance by his everlasting mercies: for the Lord will not bee mocked, neither can he be deceived: that

The 5. of
Novemb.
1603.

Bernard.

that which we sow, that same shall we assuredly reap. If we sow the seed of disobedience, unthankfulness, & apostasie, then shall wee also reape the fearefull crop of death and everlasting destruction, both of bodies and soules; from the which the Lord of his infinite mercy save and deliver us.

21 Let us then in time recall our selves to a better consideration: and let us constantly & thankfully embrace the Word of God, & persevere in the way of godlines. It was H. Hezekiahs most commendation, that he did cleave unto the Lord, and departed not from him, & it was a Christian resolution of Policarpe, to the Lieutenant of Antony, who incited him to deliver himself from imprisonment & bonds; by blaspheming Christ: to whom he made this answer, These eighty six yeeres have I served him, and yet did he never hurt me, & yet did he never hurt me, and sure I will not forsake him now. Even so let us resolve; that for so much as wee have begun our Pilgrimage in the spirit, never to end it in the flesh: And that if all the world would fall away from God and his word; yet we, and ours will serve the Lord. So shall wee be sure in the end of this our Pilgrimage, which we have passed with feare, to enter into that spirituall Canaan, which Christ our Jehovah hath promised us.

FINIS.

D 2

To

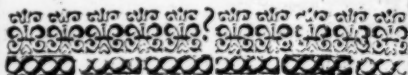
To the Reader.

Christian Reader, if by the grace and mercy of God, thou hast received that benefit by these former considerations which I have prayed unto God that every one (which desireth to be a Christian indeed) may receive; I doubt not but thou hast a hearty feeling and sorrow for thy sinnes, with a detestation and loathing of the same, and doest earnestly desire to be reconciled unto Christ, and to be assured of the forgivenesse of thy sins, and consequently of thy salvation: which by no better meanes thou canst accomplish, than by preparing thy selfe rightly and worthily to receive the holy Sacrament of the Supper of our most blessed Lord and Saviour Jesus Christ. To which end and purpose, I exhort and beseech thee, (even for the love of him who so dearly loved us, that he gave his life for us; yea, and as thou tenderest the salvation of thy owne soule) that thou wilt enter into the Court of thy owne Conscience (which at the latter day will be a witnes, either to justifie or condemne thee) and examine thy selfe (either by this which fol-

followeth, or by some other godly and Christian rule) especially whether thou have that faith, that repentance, that thankfulness unto God, and that love to thy neighbours and brethren in Christ Iesus, which is necessary to the receiving of so great a benefit and blessing, as is the body and blood of our Lord and Saviour Christ Iesus, the onely price of our Redemption: lest thou bee found guilty, at the latter day, of the Lords body & blood. For he that eateth this Bread, and drinketh of the Cup of the Lord unworthily, is guilty of the body and blood of the Lord, and eateth and drinketh his owne damnation: from which state, good Lord deliver us.

P 3

THE



THE COURT OF CONSCIENCE.

Wherein every sinner may examine and try
himselfe, whether he be fitly prepared to
receive the blessed Sacrament of the
LORDS SUPPER.

Dearely beloved in our Lord
and Saviour Iesus Christ:
If we will be worthy recei-
vers of the Holy Supper of
our most blessed Saviour and
Redæmer, it is necessary we hearken
unto the Apostle S. Paul to the Corinthi-
ans, Cha. II. vers. 27. where hee saith thus:
Whosoever shall eat this bread, and drinke
this Cup of the Lord unworthily, shall be guil-
ty of the body and blood of the Lord. 28. Let
a man therefore examine himselfe, and so let
him eat of this bread, and drinke of this Cup.
29. For he that eateth and drinketh unworthi-
ly, eateth and drinketh his owne damnation,
because hee discernes not the Lords body.
Here the Apostle sheweth us the danger
of the unworthy receivers of the Lords
Body and Blood, and also the meanes
how we may be worthy receivers of the
same,

same, namely, by examining our selves: that is, by preparing our hearts and consciences in such wise, that we may confidently say with the Prophet David, My heart is prepared.

2 The way then to prepare thy heart, is to examine thy heart, and to endeavour that it may bee fit for God to dwell in. For thy heart and conscience is Gods Court: which hee will yeeld to no other. It is his throne, and none may sit there but he. It is called *Thalamus Dei*, Gods Bride-chamber: wherein none may justly come, but the right Spouse.

3 This Conscience of man, is a certaine light wherewith God hath indued it, as a perpetuall Survevor and beholder of those things which wee have thought, said, or done. And it is called a good Conscience, when it knoweth nothing but that which is good. But it is called a bad conscience, when it excuseth that which is evill.

4 There are three things belonging to the Conscience of every one, be it good or bad: Knowledge, Testimony, and Condemnation, or Justification.

5 Concerning the first it cannot be denied but that mans Conscience putteth him in mind of those things which hee hath thought, said, or done: as testifieth the Prophet David in these words, I doe know mine iniquity, and my sins are ever be-

PAL. 51.

fore mee. And speaking in the person of God, he saith, I will reprove thee, and set thy misdeeds in order before thee.

6 The second thing which belongeth to Conscience, is Testimony, which euer accompanieth the warning and the gnawing conscience. The warning conscience is oftentimes lulled asleepe: but the gnawing Conscience awaketh her againe.

7 This gnawing Conscience carryeth alwayes with it a witnesse-bearer, which is a continuall remembrancer and register of all that we doe or speake. This is moze than a thousand witnessses besides. If all the world should say and sweare for thee, that thou art innocent, and yet thy owne conscience accuse thee: that one shall be moze than all the other. Contrariwise, if all the world shall say that thou art guilty, and thy conscience shall testify for thee, that thou hast committed no such offence: it is to thee as a brasen wall and bulwark invincible against the whole world.

8 Then commeth the third thing: which is justification, or condemnation. For presently after the offence, the conscience of a wicked man is unto him instead of an accuser, a Witnesse, a Judge, and a hangman. For no man can have a moze severe Judge than himselfe; because when a man judgeth truly of himselfe,

himselfe, he doth not absolbe himselfe.

9 Cain having most unnaturally slaine his innocent brother, felt the horrour of condemnation in his owne conscience. And therefore fearing the judgement of God, he said: Whosoever findeth me, shall slay me.

Ger. 4.

Josephs brethren carried this condemnation in their owne consciences, for selling their innocent brother; and therefore with shame and confusion of face, said: What shall wee speake or say unto my Lord? and how can wee justifie our selves? God hath found out our wickednesse. And Pharaoh out of his own guilty conscience, said, (albeit like an hypocrite) I have sinned against the Lord your God, and against you.

Gen. 44.

Gen. 45.

Exo. 10.

Sauls owne conscience condemned him, in that he had persecuted David unjustly, and therefore said, Thou art more righteous than I: for thou hast rendred me good, and I have rendred thee evill. Also Judas, for the betraying of his master, Christ, felt such horrour of conscience, that hee confessed, saying, I have sinned in betraying the innocent blood.

1 Sam. 24.

10 Thus sinne begetteth an evill conscience: and an evill conscience in the wicked, begetteth damnable feare and desperation, which feareth his own suspitions. The tyrant Caligula never had secure and quiet rest, but ever continued in horrible dread and feare. That monster

Nero,

Nero, after he had kild his mother, confessed that in sleep hee was much troubled with her, and tormented with Furies that burned him with flaming of torches.

11 If there be such terror of conscience in the wicked, how cometh it to passe that they are many times in such mirth and pleasure? Surely, because they are removed from the way of sinners, into the scorner's chaire, and then all is quiet.

12 There was a time when there was a conscience in the world. And is the world better for age? No surely, for conscience is now shrunk into Science: and under the full sayles of mens knowledge, they fall to make wacke of Conscience, according to the saying of the Apostle, Some having Faith and good Conscience have made shipwrack of their faith.

Dost thou then (deare Christian) desire to have the hope of eternall life seated in thy heart? Loke that thou have Faith and good Conscience. Which if thou have, thou wilt say with father Jacob, upon the least suspicion of wrong, Carry with you againe the mony that was in your Sackes, lest peradventure it was some oversight.

Then will your actions be so squared with truth, that with a good conscience you may say with Abimelech: With an upright mind and innocent hands have I done this. Then will you say with Zachee: Behold, Lord, if I have done any man wrong, I restore

1 Tim. I.

Gen. 43.

Gen. 20.

restore four-fold. And so blessed shalt thou be, because thou art not condemned in thine owne conscience. Therefore before thou comdest to the Table of the Lord, follow the counsel of the Apostle, Let a man examine himselfe (that is, his conscience) and so let him eat. When Jehonadab came to Jehu's Chariot, he said, Is thy heart upright, as my heart is towards thee? So when wee come to bee the Lords guests, wee would have our hearts upright to him, as his is to us.

2 King. 10.

This examination consisteth chiefly in this, to see & trie whether wee have these foure gifts of Gods grace: namely, Faith, Repentance, Thanksgiving to God, and true Charity towards our neighbours. For first we must have Faith, that is, a certaine & infallible assurance, and firme perswasion, that God is a mercifull Father unto us, in the name of his Son Jesus Christ our Lord whom he delivered to death for us. Yea, every sinner must apply Christ his merits particularly unto himselfe. This Faith commeth not of us, neither is grounded upon us or upon any thing that is in us: but it commeth from God, and is grounded upon God the Father, Son, and Holy Ghost, and upon the promises of the Gospel confirmed inwardly within us, by the working of the Holy Ghost, which crieth in our hearts Abba, that is, Father. Furthermore, this faith is nourished,

rished, confirmed, and increased in us by
 the holy Sacraments: For in the Sup-
 per, God as a good Father (after he hath
 once brought us into his Church by bap-
 tisme) nourisheth us spirituallly with the
 proper substance of his son Iesus Christ,
 applyng and making proper unto every
 one of us the merit of his death and pas-
 sion. To this end and purpose it is, that
 Iesus Christ himself giveth us the bread
 and wine: that he commandeth us to eat
 and drinke it: that he saith, that the bread
 is his Body which is given for us: and
 that the wine is his Blood which is shed
 for the remission of our sins: by which
 words he giveth himselfe wholly unto us:
 he will be our nourishment and spirituall
 life: he will dwell in us by his holy Spi-
 rit, & will that wee abide in him by faith,
 that through belæse wee may not perish,
 but have eternall life. whereof hee is the
 onely heyre and giber. In like sort the
 breaking of the bread of the Supper, ser-
 veth to the confirmation of our faith, and
 sure warning of our salvation: insonmuch
 as it assureth us and causeth us to see
 with spirituall eyes, that Iesus Christ
 was once broken with the paines of death
 in Jerusalem, to deliver us from the same,
 and to get us the eternal life. Also in that,
 by the commandment of Iesus Christ, we
 take the bread in our hands, and then the
 Cup: Moreover, in that that wee eat the
 Bread,

Bread, and drinke the Wine, which turne into the nourishment of our bodie; wee are certified that by the hands of faith, we take and embrace Iesus Christ our Lord, for our onely Saviour and Redeemer: and that by the same faith wee eat his body spiritually, and drinke his blood to the hope of eternall life.

Nowe every one of us must live by his own faith, according as we make our confession in the Beliefe, which is called the Apostles, in that every man saith by himselfe, I beleeve in God; and saith not, We beleeve. Wee must not here cast in our braine or think upon the beleeving or unbeleeving, upon the worthines or unworthines of another man, but upon our own. For S. Paul doth not teach us to examine other men, or that other men should examine us: but he saith, Let a man examine himselfe. Therefore let every one of us for their owne part be assured in his heart, that Iesus Christ the true Messias, is come into the world to save sinners: amongst whom hee ought to account and esteeme himselfe (by the example of S. Paul) the chiefest. Let him beleeve that Iesus Christ came downe from heaven unto earth, to lift us unto him from earth to heaven: that hee was made the sonne of man, to make him the child of God: that he was conceived by the holy Ghost, and that he was borne of the virgin Mary, to perfect

perfect and cleanse his wicked conception and birth. Let him perswade himselfe, that the Son of God hath overcome the devill, and deliver him from the tyranny and slavish subiection of the devill: that he hath fulfilled all the law (loving God his Father with all his heart, strength and might, and his neighbour as himself) to get him justice: that he appeared before Pilate an earthly Judge, and received (as an evill doer) sentence of condemnation for his life, to exempt him from appearing before the terrible judgement seat of Gods justice, to receive sentence of death and everlasting damnation, for that he had offended one eternall and everlasting God. Let him assure himselfe, that the same Jesus Christ went down to hel for him, that is to say, that he suffered the sorrows and terrors of the second death, and of the sincere wrath of God, to deliver him: that he dyed a death accursed of God, (in that hee was hanged on the crosse) to purchase him life and blessing before God: that he rose again, for a gage and assurance of his resurrection: that hee ascended into heaven, for a certaine token that he also shall ascend thither: that hee sitteth on the right hand of God his Father, to be for him an everlasting Priest, Teacher, King, Defender, Reconciler, and Advocate: to bee shor't, that hee shall come at his last coming, for his comfort
and

and full redemption. We must also ebery one of us for his owne part, make proper unto our selves, (yea and make ours) all the goodnesse, and all the riches that are in Iesus Christ: because that in giuing himselfe to us, hee giueth us his benefits also. So then, in that that Iesus Christ is God, it is to make us partakers of his Diuinity: In that that hee is the Heire and Lord of the world, it is to make us partakers of his Lordship and Inheritance, and that we recover in him the government of all things which wee lost in Adam: in that that hee is welbelobed of his Father, it is that we may be acceptable unto him: in that that he is rich, it is to make us partakers of his riches: in that that he hath all power against the deuil, sin, hell, Antichrist, the world, and all our enemies, it is to defend and shield us: and in that that he is iust and good, it is to iustifie us, and to make us good: in that that hee is happy & immortall, it is to make us partakers of his blessednesse and immortality.

When we shall thus particularly apply all the actions and benefits of Iesus Christ our Lord, and also all his essentiall qualities unto our selves, putting our whole trust in him, and in his promises, and distrusting our selves, then may wee boldly come to the Lords Table, where at we shall enjoy Iesus Christ, God and Man,

man, by the benefit of faith, and shall feele moored by a great increase and augmentation of the same.

But we must note, that it is impossible for us to bee united and made one with Christ, and to bee made partakers of the treasures and riches which are in him, unlesse wee first renounce Antichrist and his kingdome, and unlesse we detest all Idolatry, superstition, and traditions of men, directly contrary to the pure service of God, bounded and limited out in his word. For seeing that God is our onely Creator, and he giveth himselfe wholly unto us in the person of his sonne Jesus Christ, the true Isaac, in whom all Nations of the earth are blessed: it is great reason, that likewise by faith we give up our selves, and yeld us wholly unto God. And thence it is that God in the Law doth rightly require of his people, that they have no other gods but him, and that they love him with all their heart, with all their soule, with all their strength and understanding, that is to say, with all their parts, as well in ward as outward. And thence it is also, that God doth not onely rebuke and reprove all them that halt on both sides; but commandeth also, that they which sacrifice unto strange gods, should be put to death. And to this purpose S. Paul (minding to warne the Corinthians to fly from Idolatry) useth an

R. 7. 18.
Deut. 13.
1. & 17.

an argument taken from the knitting together and union that wee have with Iesus Christ our Lord in the Supper, speaking after this sort; The cup of blessing which we blesse, is it not the Communion of the blood of Christ? And the bread which we breake, is it not the Communion of the body of Christ? As if he should say, that seeing the Corinthians came not to the Supper to be partakers simply of earthly Elements, but to bee partakers really, and indeed, of the Body and Blood of our Lord Iesus Christ, to be made one with him by faith, and to be made flesh of his flesh, & bone of his bones: that therefore it were to great wickednesse and abomination to bee present in the assemblies of Infidels, or to bee partakers of their idolatry. And therefore the Apostle addeth afterwards, that the Corinthians cannot drink of the cup of the Lord, and of the cup of Devils: and that they cannot be partakers of the Lords Table, and of the devils table. Wherby he signifieth, that it is impossible to serve God, and the devill together: and that whosoever doth communicate with Idolatry, doth manifestly renounce our Lord Iesus Christ. Therefore seeing that darknesse is no more contrary to light, vice to vertue, death to life, paradise to hell, than the Pope and his doctrine is contrary to our Lord Iesus Christ and his holy Gospell;

1 Cor. 10.

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if

it behoueth all true faithfull people to withdraue themselves wholly from Popery, and cast off without delay the yoke of that Romish Antichrist: that they may give themselves wholly to the service of this Saviour and Redeemer, Jesus Christ. But if so be that the Communion that we have with the Son of God, and the promises of the heavenly Father, cannot intice and perswade us to yeeld our selves wholly to God, to put our trust in him only, to serue and worship him only, according to his will, but that we will yet cleave unto Antichrist and his servants and Ministers, yet at the least let the threatnings and judgements of God hinder us, and feare us so to doe: As when it is said, Goe out of her my people, that ye bee not partakers in her sins, and that yee receive not of her plagues.

And againe, if any man worship the beast and his image, and receiue his marke in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, yea, of the pure wine which is powred into the cup of his wrath: and he shall be tormented in fire and brimstone before the Holy Angels, and before the Lambe: and the stink of their torment shall ascend euermore: and they shall have no rest, day or night, which worship the beast and his image, and whosoever receiveth the print of his name. And againe,

gaine, the fearfull and unbelœving, the abhominable, murtherers, whozemongers, sorcerers, idolaters, and all lyers, shall have their part in the lake, which burneth with fire and brimstone, which is the second death. Let this therefore be well printed in our hearts, that we be not seduced and destroyed with the vaine servers of this world, which thinke it not a thing impossible to serve God and the devil, Jesus Christ, and Antichrist; to follow the commandments of God, and of men, and to satisfie the affection of the spirit and the flesh at once.

2. We must have Repentance.

The preparations whereof we spake before touching faith (which applied unto every one of us particularly, Jesus Christ with all his riches and blessings) can have no place in us, unlesse it bring forth also in us a true repentance: that is to say, a true misliking of evill, and a burning love and affection to godnesse, as we see in the example of David, Peter, Paul, and other holy men. We must have sorrow & unfained griefe, for that we have offended God: for that we have before times wickedly abused our Creation, Redemption, and Baptisme: for that we have provoked God with all our members: for that we have abused our under-
standing,

standing, heart, tongue, feet, and hands: for that we haue giuen and set forth our soules and bodies (which are the temples wherein God would dwell) to Infidelity, Idolatry, superstition, filthinesse, blasphemy, whoredom, extortion, usury, robbery, gluttony, drunkennesse, ambition, excessse, ryot, and other worldly vanities; which is as much as if wee would haue lodged God the Father, the Sonne, and the Holy Ghost, in a stinking and filthy priuy. Wee must therefore bee sorry for our wicked life passed: using a true and sebere examining of our selues; which may bring forth in vs a displeasantesse, and horzour of our forepassed renting and breaking (by all manner of meanes) the Law of God to follow the will of the devill, of the world, and of the flesh. Now the breaking of the bread of the Supper, (which is omitted in the passeouer of the Papists) should cause us to acknowledge and detest our wickednesse, that is to say, whatsoeuer is found in us contrary and repugnant to the pure and holy Law of God. For, in that, that the bread is broken for us, or rather, in that that wee breake the Bread of the Supper of our Lord Iesus Christ, it signifieth unto us, that indeed it is, we, that is, our sins and iniquities which haue crucified and put to death the Lord of life: who is the very same Iesus Christ our Lord. So that we must

must not do, as in times past the Infidels did, which made great lamentations and in bedebes against the Jewes, Pontius Pilate, Herod, Judas, and them that had executed and put Christ to death, and in the meane season flattering themselves, haunting in their owne merits and deserts: and did not narrowly consider, that Judas, Pontius Pilate, and Herod, were but executers and ministers of their impieties and sinnes.

Let us therefore consider in the breaking of the Bread, that our sinnes, yea, the the sinnes of every one of us severally, crucified the Son of God, and brake him with the sorrows of the first and second Death: as namely, the words of the Gospeller do shew, that the body of Jesus Christ was broken for us, and his Blood was shed for the remission of our sins. And our heavenly Father witnesseth the same, speaking of the death of his Son: For the sin of my people have I smitten him. Then if it be so, that our sinnes being weighed in the ballance of the justice of God, were found to bee so weighty, and of so great importance, that his wrath and displeasure could never have bene appeased towards us, but by the death and passion of his only Son, which maketh full satisfaction, I say, by the cruell ignominious death of the Crosse: why should not wee henceforward detest and abhorre our Sin,

14.53.3.

as that which is the cruell and bloody
murderer of the only Son of God: Be-
hold the Sun and the Moone, behold the
Element, behold the Waile of the Tem-
ple, behold the stones and rocks, which
were moved at the death of Iesus Christ,
which shewed forth tokens of sorrow:
And we which beare within our selues the
cause of his death; shall not wee haue in
horror and detestation this cursed ene-
my, Sin, that is lodged within us?

Shall we suffer it to rule and dwell in
us, as before, that it might bring home
death unto us? Not so: but we must de-
test it as that which before time separa-
ted us from God our chiefeſt happineſſe:
as that, that caused us to lose the image
and ſimilitude of God according to which
wee were created at the beginning by
God. It is that, that hath wholly de-
stroyed us, that hath depriued us of holi-
neſſe and righteousneſſe, that hath bani-
ſhed us out of paradice, that hath made
us ſlaves to the tyranny of the deſtill,
that hath made us ſubiet to ſo many mi-
ſeries, and diſeaſes: and to be ſhort, both
to the firſt and ſecond death. It is that,
which after it had ſet a barre and diuiſion
between God and us, caused us to ſee our
own filchineſſe, purchaſed to us a ſhame-
full and villanous infamy, made us to
tremble at the voyce of our God, which
was before moſt pleaſant and loving un-
to

to us. It is that whereby the wrath of God is heaped upon men; that maketh the earth to become barren, and to bring forth thistles: that causeth women to bring forth in sorrow, and that men eat their bread in the sweat and labours of their bodies. Seeing then that sinne bringeth forth, and procureth unto us daily so many miseries, it followeth that wee ought to withdraw our selves from it, if wee will not bee wilfull enemies of our owne happinesse and salvation. Now then, I cite here all disordered and scandalous persons, which notwithstanding are so impudent to present themselves to the Lords holy table: I aske them what it is that they promised to God and his Church in Baptisme: They will answer me, they promised God to renounce the devill and all his works. But one of the chiefe and principall works of the devill, is sin. Why do we not then abstain from it? Why are they traitors, and disobedient to God and his Church: why have they conspired with the devill, the world, and the flesh, against their owne salvation? How dare they present themselves before God, to aske him pardon and remission of their sins: seeing that more and more they heap sin to sin, and crucifie and kill againe (as much as in them lieth) the Son of God, or (at the least) make a scoone and a scoffe at the purging of his blood,

blood, which was applyed to them in baptisme. But the case, that a wicked man, poore and destitute of all hope, were fallen into a mire, whereout he could by no meanes raise himselfe; and that some pious Prince passing that way, took the paines to draw him out of the ditch, to make him clean, to cloath him with gorgeous and precious apparell: if this wicked man and poore miserable caitiffe fall againe into the mire wilfully by his owne folly, and bewray both himselfe, and his apparell, being moreover in great danger of his life: would not you thinke that this man were marvellously unkind and a contemner of that Princely bounty and goodnesse, and on the other side, a wilfull and scornfull enemy of his owne health, worthy to be left and cast away, without any helpe or assistance? Even so standeth our case with Iesus Christ. We fell all in the puddle of sinne in the person of Adam: wee are all wicked doers, and worthy of an hundred thousand gibbets, before God: we can by no means of our selues get out of the ditch of destruction, wherinto we are all fallen by our owne fault. Behold the Son of God, the King of kings, the Lord of lords, which cometh to draw us out of this puddle, and to wash us with his most precious blood, which vouchsafeth to cloath us with the proper cloake of his righteousness and inno-

Gen. 36.

innocency. If wee come againe to wal-
low our selves in the puddle of sin, if we
please our selves in it, if wee defile and
bedurt the robe of innocency which hee
hath given us in Baptisme, are wee not
manifest contemners of that inestimable
love and gift of Jesus Christ? and are
moreover worthy to rot a thousand times
in our filthinesse, or rather, to gnash our
teeth eberlastingly with the devill in hell.
It is evident.

Seeing then it is so, that the end of our
Redemption, Baptisme, and Justifica-
tion, requireth of us to abstaine from sin
(so far forth as possibly we may, and our
fleshy infirmity will suffer) let us take
all pains and diligence by the vertue of
the Spirit of God, to cast out from us all
foulnesse and filthinesse, idolatry, blasphe-
my, rebellion, hatred, murther, whores-
dome, theft, and usury, and all other
things contrary to the holy Law, if wee
will not bee more than ingratefull to-
wards Jesus Christ and open enemies of
his Church, and our owne salvation.
But because it is not sufficient for the
inducing of a true and healthfull repen-
tance, to acknowledge our miserie, to
abhorre it, to confesse it, and to abstaine
from it, but wee must also know, desire,
and doe that good which God comman-
deth in his word: we must consider the
arguments that ought earnestly to stir
us

us up to the sanctifying of the name of God. First in that we are joynd, & made one with Iesus Christ in the supper, in that we are made flesh of his flesh and bone of his bones, in that we liue by his holy spirit: ought not this up in good cause to exhort us to conformance our selues to the Image and likenesse of the holinesse of our Lord Iesus Christ? Can he dwell in us, nourish us with his owne substance, quicken us with his holy Spirit, ioyne us unto himselfe by the bond of faith; yet so, that he, his holy Spirit, and faith, bring not forth in us good works? Moreouer, forasmuch as hee doth not giue himselfe unto us halfe meale, and destitute of his qualities and riches, but accompanied with all spirituall gifts and blessings, adorned with righteousness and perfection, accompanied with innocency and sanctification, how can we receiue Iesus Christ, enriched with all his graces, that the righteousness of our head may shine in us which are members, yea; shine in all our parts, aswell inward as outward? Must it needs be, that the two parts of our soule, that is, our mind and heart, which ought to apprehend and take hold of the promises of God, which ought to receiue by faith, the Body and Blood of our Lord Iesus Christ, that is, whole Iesus Christ, true God, equall in every respect to God his Father,

Father, and true man, made of humane body and soule: that this minde and heart (I say) must be applied to the meditation and love of worldly and wicked things, being destitute of the knowledge and love of God, & of the love of our Neighbour: Doth it behove our body, which is the temple of God, to bee prophaned: That our eares, which were created of God to heare his voyce, should be stopped against it, and bee opened to vanities, wanton talke, and unchast songs: Doth it behove our tongue, which is bound by the right of creation, to sing the praises of God, and by the right of redemption, to shew forth the Lords death till hee come; that this tongue, which is so proper an instrument of the glory of God, should be mute to goodnes, incessantly occupied in backbitting, slandering, blaspheming, or at the least, in speaking idle words; whercof one day we shall give an account before the Throne of the Majesty of God: Doth it behove our mouth, which ought to receive the blessed signe of the body and blood of our Lord Iesus, to suppress the benefit of our Redemption, and to have Adders poison in it: Doth it behove our hands, which ought to take (at the Supper) the assured gage of the love of God, the infallible pledges of his league with us the earnest penny of our Salvation, to be void of goodnesse?

And

And beside that, bee given to extortion, theft, murder, oppression, and violence : Doth it behove our feet, which ought to runne and make haste to goodnesse, to be ready and light to run to mischief : No surely : But as hee which calleth us, is holy, so likewise must we also be holy. As he hath brought us by his holy baptisme, in his holy house, which is his Church, the Communion of Saints : even so likewise must wee lead therein a good and holy conversation. As he which washed us from our sins by the precious Blood of his Son Iesus Christ, so must wee die to them, and live in righteousness. As hee hath called us, to the incorruptible hope of the blessed resurrection and eternall life : so must wee lift our hearts on high, and not bee buried like Moles in this fraile and transitory earth. To be short, seeing that the grace of God is set before us every day, and his holy word soundeth in our eares, to this onely end, that it may bring salvation unto us, and that (renouncing all ungodlinesse, and worldly desires) wee should live soberly, justly, and godly in this present world, looking for the blessed hope and appearing of the glory of the mighty God, and of our Saviour Iesus Christ ; wee must pray unto this good God, that hee would give us grace so to behave our selves towards him in living godly, so to

Tit. 2. 11.
12, 13, 14.

towards the more in relieving them charitably, and so towards our selves in liuing soberly, that we may bee found (at the end) irreprehensible, by the meanes of that his wel-beloved Sonne, our Lord Iesus Christ.

3. Of Thanks-giving.

Thirdly, we must giue thanks to this good God, for the benefit of our redemption: and for this cause, the Ancients called the holy supper *Eucharistia*, that is to say, gratefulnesse, good grace, giuing of thanks. For if so be, that our ordinary food and daily bread which God giveth us for the nourishment of our bodies ought to be sanctified by the word, and receiued with thanksgiving: ought we not much more to thanke God for the heavenly bread, and for the nourishment of our soules, which is offered unto us, and really giben us in the holy Supper of Iesus Christ. And we see also how Iesus Christ himselfe sheweth us an example hereof. For, when he took the bread of the Supper, S. Matthew and S. Marke say, that Iesus Christ blessed: and Saint Luke expoundeth this word Blessed, when he saith, that he gave thanks.

Now then, seeing that we see that Iesus Christ, when hee tooke the bread at the Supper, gave thanks to God his Father,
as

as he did also when he tooke the Cup, and that for the redemption of Mankinde; it is our duty to doe the like. And that wee may the better be mooved to give thanks to God, we haue to consider the greatnes of the benefit of our Redemption, and the excellency of the gift which God giueth us at his holy Table: which cannot be done, unlesse wee consider our miserable condition, which was before figured by the temporall captiuitie of Egypt.

We see there how Pharaoh was strong and mighty: how hee knew not the Generall: how he went about to kill all the seed of the Israelites, by the suppression and death of their men children. We see also how excessively hee caused the Israelites to work without any hope of wages: how he would not suffer them by any meanes to sacrifice to the Lord, nor to go forth of the land of Egypt.

Which thing continued not for one yere or two, but for the space of foure hundred and thirtie yeres. Here may we lively behold a draught of our miserie. We were all lost and destroyed in Adam. We were all holden captiues in the helish Egypt, under the tyranny of a spirituall Pharaoh, which is the devill. This tyrant was strong and mighty: he suffered us not to serue our God. He made us to labour incessantly in slavish and unfruitfull works of sin, to the establisshment

ment of his own kingdome. He slew not only men children, but he led us all indifferently, to utter ruine and destruction: And his tyranny had not only continued for a certain time, but had been eternall, and for ever permanent, if the mercy and power of our God, had not plucked us out of it by the ministry of the true Moses, which is our Lord Jesus Christ: who is the true Lamb which the heavenly Father hath delivered to death, to deliver us from it, and purchase us eternall life, as it is said, God so loved the world, that he hath given his onely begotten Sonne, that whosoever beleeueth in him should not perish, but have everlasting life. Now then, seeing this good God hath done us so great a pleasure as to free us from the tyranny of the devill, of sin, of death, and of hell: seeing that his love was so great, that hee delivered his onely Son to the cruell and ignominious death of the crosse, for us which were the servants and bond-slaves of Satan; his well-beloved for us which were his enemies, the just and the Lamb without spot, for us which were sinners and corrupt: the onely heire of Paradise, for us which were worthy heires of Hell: ought we not to bee ravished with admiration of this great and unspeakable love of God towards us: and our tongues to be for ever displayed to publish with a loud voyce, the praise of the benefit of our
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Luk. 22.
1 Cor. 11.

redemption : It is very reasonable. And therefore we see that Jesus Christ admonisheth us of our duty in this behalfe, speaking of the celebration of the holy Supper : Doe this in remembrance of mee. And S. Paul expresseth what remembrance this is, when hee advertiseth us, that as often as wee shall eat this bread, and drinke this cup, wee shew the Lords death till he come. Seeing then that God requireth of us, a true acknowledging of the benefits which wee receive at his hands and bountifullnesse by the meanes of our Lord Jesus Christ : let us take heed that we be not sported with the fault of ingratitude : especially if we will not incur the wrathfull displeasure of God, and acknowledge him so? Judge, when we would not acknowledge so? a gentle and mercifull Father : As S. Paul also to this purpose threatneth the ingrate and forgetfull, when he saith, Whosoever shall eat this bread, and drink the cup of the Lord, unworthily, eateth and drinketh his owne damnation. And rightfully is the vengeance of God displayed against them which wickedly suppress the glory of God, in that which concerneth their own salvation. For if so be that a murtherer ready to be hanged for his wicked deeds, casting away, and refusing his Princes gracious pardon (and not boughsling to thank him so? it) deserbeth worthily the
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Gallowes: or if a child deserue the rod, for not giuing once, I thanke you, to his father, when hee hath receiued at his hands great and singular benefits: much more wee (which for our sinfull and wicked deeds deserue to bee hanged in hell) if wee contemne the grace of God, our Soberaigne Prince, and make no account of the euerlasting benefits which our heavenly Father presenteth vs with all in Iesus Christ, who is offered to us in the Supper, by good right & reason, we (I say) are worthy to perish for our unkindnesse and unthankfulnesse. But here must we diligently mark the points that follow.

First, this acknowledging must bee made to one onely God, by his only Son Iesus Christ. For euen as God by his only Son hath redeemed us from euerlasting death: so will he, that to him alone, and by him alone in whom hee is well pleased, wee render thanks for his benefits. And we see how S. Paul setteth this forth unto us in many places, & precisely in the Epistle to the Ephesians, where he saith, Blessed be God, euen the Father of our Lord Iesus Christ, which hath blessed us with all his spirituall blessings in heavenly things in Christ, as hee hath chosen us in him before the foundation of the world. But they which call vpon Saints, put their trust in them,

or in their merits, they also which make them patrons, and advocates to Godward, and likewise they which trust in their owne strength, in their merites, will, or good workes, rob God of his glory, and cannot give his true thanks for the benefit of redemption. For we cannot give to any creature, the least glory that may be, in the matter of our salvation, but we commit sacrilege against God the Creator.

1 Tim. 1. 17.

And therefore renouncing our selves and every living creature, let us say with the Apostle, Unto the King everlasting, immortall, invisible, unto God only wise, bee honour and glory, for ever and ever.

Iohn 4.

Secondly, thanks must be given, not with the mouth onely, but with the heart also. For seeing that God is a spirit, he requireth a service of us, that is agreeable to his nature: that is to say, he will be served of us in Spirit and Truth. And therefore when the praising of God for the benefit of redemption cometh in question, we must have our hearts lift up on high, and there must bee a consent, and mutuall agreement betwene our inward affections and our tongues. As we see how David exhorteth himselfe to the same, when he saith; My soule prayse thou the Lord, and all that is within me prayse his holy name. My soule (I say) prayse thou the

Psal. 103. 4.

the Lord, and forget not all his benefits. And the blessed Virgin signifieth the selfe-same, in her song, saying: My soule magnifieth the Lord, and my Spirit rejoyceth in God my Saviour. Now all hypocrites, and wicked persons, also they that sing and pray in an unknown tongue are here reproved. For where there is no understanding, there is no affection nor will, and consequently no faith: without which whatsoeuer we doe, bee it never so faire and glorious before men, it is but sin and abomination before God. Let us take heed therefore, that in this behalfe wee wander not, and goe astray: lest wee bee condemned with the Jewish people, which honoured and serbed God in vain: insomuch as they came neare unto him only with their mouthes, & honoured him with their lips, but not with their hearts.

Thirdly, it must be done at all times and seasons, that is to say, as well in affliction, as in prosperity: And to this purpose, David protesteth, that hee will alwayes give thanks unto the Lord, and that his prayse shall be in his mouth continually. And S. Paul admonisheth the Thessalonians, to give thanks in all things: adding, For this is the will of God in Jesus Christ. But this is cleane contrary to time servers, and to all them which in time of prosperity satune upon the Gospel, and are well content, for that time

Luke 2.46.

Ips. 16. 13.

Mat. 15. 8.

Psal. 34. 1.

1 The. 5. 18.

to serbe God, whom afterward, in time of affliction they desie, and set at nought.

The cause of this mischiefe is, for that they have not yielded themselves to the Church of God for a good end and purpose: as, to extoll the glory of God, to seeke their owne saluation, and the saluation of their brethren, but rather to make themselves greater in their goods and honours, and to satisfie their owne affections. And therefore it cometh to passe, that as soone as the devill lifreth up his hornes against the Church of God, and persecutions be at hand, they melt away by and by in afflictions, as both wax before the fire: they are offended, and parched with the Sun of the Crosse: they are sorry for the good they have done: they repent themselves that they were so happy, to confesse the name of our Lord Jesus Christ in the assembly of the faithfull: they wish they had never knowne God, nor his Word, nor his Church, nor his Ministers, because they make greater account (as Esau did) of one messe of pottage, than of the birthright and blessing of the heavenly Father: But let such manner of persons know, that it shall no more profit them, that they make a faire beginning and jolly holding up of their buckler, than it did Cain, Esau, Saul, Judas. For seeing that sentences generall, that whosoever

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Gen. 37. 54.

continueth unto the end he shall be saved: it followeth by the contrary, that all they which doe not continue constantly in the confession of the Sonne of God (but are hindered by their goods, and honours, love of the world, and ease of the flesh, to set forth and declare with a continuall traine, the benefit of our redemption: It followeth (I say) that such persons shall goe to ruine and everlasting destruction.

Last of all, this acknowledging must not onely bee private, but publick, in the face and presence of the whole Church: and therefore as David saith: What shall I render unto the Lord for all his benefits towards mee? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord, even now in the presence of all his people. And againe, I have declared thy righteousnesse in the great congregation; Lo, I have not refrained my lips (O Lord) thou knowest. I have not hid thy righteousnesse within my heart, but I have declared thy truth and thy salvation. I have not concealed thy mercy and thy truth from the great congregation. So then, this ought to bee well printed in the hearts of the weake, and those that are ashamed to confesse and praise only our Lord Iesus Christ. For seeing that God doth avouch us openly for his people, and giveth himselfe freely unto us, and to our children in the person of his well beloved Son our

Psal. 110.
12. 13. 14.

Psal. 42.

Lord Iesus Christ, wee can doe no lesse than avouch him publickly for our God, and Saviour, in the person of that same his wel-beloved Son Iesus Christ, our Lord and Saviour.

4. Of Love.

FAith, repentance, and acknowledging of Gods benefits cannot have place in us; and in vaine are wee called Christians, or brag we of our selves, for the practice of the Commandements of the first Table, which concerne the service of God before mentioned, unlesse wee shew the effects by the keeping of the Commandements of the second table, which concerne the love of our neighbour: without which wee cannot worthily present our selves to the holy Table of Iesus Christ our Lord. And therefore it is, that Iesus Christ himselfe, in the Sermon at the Supper which hee made to his Apostles, the same night that he was betrayed, and delivered to death for us, did diligently beat this point into their heads, saying, By this shall men know that you are my disciples if yee have love one to another. And againe, This is my Commandement, that ye love one another, as I have loved you. Greater love than this hath no man, when any man bestoweth his life for his friends: Ye are my friends, if you do what-

John 5. 12.

John 13 34.

whatsoever I command you. To the same end tendeth also that, that the same night Jesus Christ washed the feet of his Apostles: which after washing hee said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well, for so I am. If I then your Lord and Master have washed your feet, ye ought also to wash one anothers feet: for I have given you an example, that you should doe even as I have done to you.

Wee must therefore (according to the commandement and example of the Son of God) be furnished with true and hot love, that wee may worthily present our selves to the Lords Table. If wee will have a true description of this love, wee must take it of S. Paul, which painteth it out in lively colours, writing to the Corinthians in this sort. Love (saith he) suffereth long, and is bountifull, love envieth not, love doth not boast it selfe, it is not puffed up, it disdaines not, it seeketh not her own things, it is not provoked to anger, it thinketh not evil, it rejoyceth not in iniquity, but rejoyceth in the truth. It suffereth all things, it beleeveeth all things, it hopeth all things, it endureth all things. See what manner of love ours ought to be: every one of us must endeavour that all the parts of this description may rightly agree unto us: we are many wayes and in sundry sorts exhorted to this love and brotherly concord,

1 Cor. 13. 4.

in the holy Supper of our Lord Jesus Christ.

First, in that, that we must wait one for another, and that it is not lawfull for every one of us to celebrate the Supper particularly, and apart: but when the whole congregation is assembled together, all the faithfull must take, eat, and drink the bread and wine of the Supper, according to the command of Jesus Christ: Take ye, eat ye, drink ye all of this: It is a true signe and testimony of the unity that ought to be amongst us.

Moreover, in that, that being all gathered together in one house of God, which is his Church, we do there all call upon one selfe-same Father, which is in Heaven: we have all one selfe-same head, Advocate, and Intercessor, which is Jesus Christ: wee are all quickned with his holy Spirit which dwelleth in us: in that, that we have all one selfe-same Word of God: in that, that we all eat of one selfe-same spirituall meat, and drink also of the selfe-same spirituall drink: in that also that wee all pretend as brethren to one selfe-same inheritance, which is the Kingdome of Heaven, ought not this to enflame us with true and hot love?

Finally, the making of the Bread and Wine of the Supper, doth teach us also what unity and concord wee ought to have one with another: For as wee see that

1 Cor. 11. 35.
Mat. 26. 26.
Mar. 14. 21.
Luk. 22. 19.

Mat. 12.
John 11. 17.
1 Tim. 2.
1 John 2.

that the bread is made of many cornes, and yet notwithstanding afterwards it is but one selfe-same lump of bread: as we see also that the wine is made of many clusters of Grapes, and yet after it is made it is but one onely wine: in like sort must the Christians which are many in themselves, be joynd together through love in one body, which is the Church, whereof Jesus Christ ought to be the Head and Leader. But wee must note, that this love whereunto wee are exhorted by so many reasons of the Supper, cannot be where there is envy, brawling, contentions, rancour, debate, and division: and therefore, before we come to the Supper (which is a witnesse of our agreement, as well with Christ, as with his Congregation) if we have had any strife and contention with our brethren, wee must lovingly reconcile our selves unto them. If any man have offended us, we must frankly and freely forgive our brethren, yea, our enemies, as we would that our good God should pardon us; and as we see how Jesus Christ our Lord hath left us an example of his love, when hee prayed to God his Father for his enemies which put him to death; as we read also that S. Steven did the same. Again, we must also marke that this love ought to be practised in all estates. Kings must love their subjects: they must be Purles
of

Mar. 5. 23.

Luke 23. 34.

Ag. 7. 6.

1sa 49.23.

1 Pet. 2. 23.

Rom. 13. 2.

2 Sam. 12. 12.

of the Church of God, lovers of common peace: they must use their people with all moderation and clemency. So likewise must the people honour the King; they must bee obedient to all his Lieutenant's and Officers. The Pastor must love his flocke: hee must watch, take pains and pray incessantly for it. So likewise must the Sheepe love their Pastor, the Fathers their Children, the Children their Fathers and Mothers, the Wife the Husband, and the Husband the Wife, the Masters their Servants, and the Servants their Masters: and every one in his calling, must endeavour to exercise love in that vocation wherunto God hath called them. For, otherwise it will be impossible for us to do our duties faithfully, as well towards God, as towards Men, if the rule of love do not guide and governe us in all our doings. Which love increase in our hearts, O deare Father, for the love of thy only Son, and our onely Saviour Jesus Christ, Amen.

Other necessary observations, for them that will come to the Lords Table.

In the foure Articles aforesaid, consisteth the true examining of our selves, notwithstanding we must take good heed to these points and notes which follow.

First, wee have to note, that wee must not

not cast our heads, and bend our brains, to examine curiously another mans life: as many do, which search out and scan so narrowly the blemishes of their brethren, that they forget their owne. It is to be wished, and we must procure it as much as lyeth in us, that the Church of God may be maintained in purity, without shew of offence: But, forasmuch as in this world, Come shall alwayes be mixed with chaffe, wæds with whear, good fish with bad, Judas with true Apostles, foolish virgins with wise, none of us must be offended therfore. And moreover, let every man endeavour to finde that perfection in himselfe, which he desireth to bring into another.

Secondly, wee must not thinke that faith, repentance, giving of thanks, and love, and other vertues which God requireth of us, can be perfect here in this world: for there will be alwayes in us (how regenerate and new borne so ever we be) some remnants of sin, of incredulity, of lacke of repentance, of unthankfulness, of self-love, which is directly contrary and opposite to the true love of our neighbour. As long as we live, the flesh will fight against the spirit, the devill and the world will make war against us, as the lives of the Patriarkes, Prophets and Apostles, do sufficiently witness unto us: so that, even at the last breath of

Mat. 3. 31.

Mat. 12. 24.

Rom. 9. 35.

Gal. 3. 2.

1 Pet. 5. 8.

our God, that hee would forgive us our finnes through his Sonne Iesus Christ.

Notwithstanding, so farre it is, that the imperfections which are in us, should cause us to draw backe from God and from his holy banquet, that rather (so that we be displeased with our selves for them) they ought to cause us to come the sooner; to the intent, that as poore afflicted creatures wee might more greedily, and with greater desire receive Iesus Christ, which is the true shepheard of our soules.

Thirdly, although it be not required of the worthy comers to the Supper, to have a perfect faith, perfect Repentance, perfect giving of thanks, perfect love: yet must they be (notwithstanding) true, and proceed from the heart & from the spirit. Our faith must not be fained: our repentance must not be counterfeite and painted, and that of hypocrites: the thanks which we give unto God, must not come only from the mouth: neither must wee love our brethren in word onely and not in deed: but let the whole profession of our faith and Christian life above all things be far from ostentation and hypocrisie; so that wee take more paines, to bee good Christians in deed, and before God, than to bee so counted and taken before men. Which Grace, Lord for thy Son Iesus Christ his sake, grant unto us.

Of those that refuse wilfully to come to
the Lords Supper.

BUt, as there are many which doe an-
nulle in presenting themselves un-
worthily to the Communion: so there
are many which doe annulle on the con-
trary side, in that they will by no meanes
come, nor present themselves to that
holy banquet, for feare of communica-
ting (as they say) unworthily, and so con-
sequently to bee culpable of the body and
blood of Iesus Christ. But let them that
abstain of set purpose from the Lords
holy Table, know, that it is no lesse fault
upon an unthankfulnesse and contempt,
to abstaine from the holy and sacred
meanes which God presenteth to us at
the Supper, than to receive it unworthi-
ly: as we see that a patient which being
very sicke, maketh no account of the re-
ceit and diet which the Physitian hath
prescribed, is no lesse faulty than hee
which abuseth, or useth it not competent-
ly, as the Physitian hath appointed.

Therefore, let not this sort of people
flatter themselves, as though by this
meanes they could bee excused both be-
fore God and men: seeing that it is a most
certaine truth, that so haynous ingrati-
tude is in no wise to be admitted, or wor-
thy excuse. For first of all, such men doe
willingly

Willingly contemne the commandement of Iesus Christ, which saith to all his; Do this, take ye, eat ye.

Secondly, they contemne the blessed remembrance of the death and passion of the Sonne of God, who commandeth all the faithfull to celebrate the Supper in remembrance of him.

Thirdly, they contemne the price of their redemption: that is to say, the precious body and blood of Iesus Christ, which are given and distributed to all faithfull Christians in the Supper: according as it is said; This is my blood, which is shed for the remission of your sins. Finally, they despise the Church and the unity thereof, and willingly excommunicate themselves from the Communion which the faithfull have in the Supper, as well with Iesus Christ, as one with another. Wee see therefore how fondly these contemners of the Lords holy Supper doe fall, and are utterly inexcusable. And therefore let us take good heed that we follow them not, if we will not be punished with them, which for their Drunkenness, Whoredoms, and trafficks of merchandise, refused to come to the marriage in the Gospell.

Mar. 12. 7.
Luk. 14. 22.

Con-

Contrariwise, of them which come unworthily to the holy Supper of the Lord, or ought not to be therunto admitted.

All Atheists, that is, such as are without God, misbelievers, ignorant of God and his word, all Hereticks and false Prophets, all Magicians, Idolaters, and Superstitious, which are partakers of the table of devils: likewise all they which have but an historicall faith, all the adherents and ministers of the Romish Antichrist, and they that establish by any manner (whatsoever) his kingdom, or depend thereon: also all they which have not yielded themselves to the Church of God, and have not made profession of our faith: Finally, all they that customably swear, either by the name of God, or by their Faith, and apply it to vaine matters, and causes of no value, all those ought to abstaine from the Lords Table, so much as they have not a true trust in God: without the which we cannot bee members of Jesus Christ, nor consequently be apt and meet to receive life of him, which is the onely head of the true faithfull.

These have
not faith,
and sinne a-
gainst the
first Article.

These have not repentance.

All they which live slanderously, all impenitents, and unthrifts, all con-
tem-

These, sin a-
gainst the
second Ar-
ticle.

Psal. I. I.

Mat. 7. 6.

These are
not thank-
full.

temners of God, of his word, and of his holy assemblies, all blasphemers, and deniers of the name of God, all despisers of correction and Ecclesiasticall Discipline; They also that haunt and frequent ordinary evil company, which walke in the counsell of the wicked, which stand in the way of sinners, which sit in the seat of the scornfull. To bee short, they in whom appeareth no amendment of life, no regeneration, and they that commit haynous and infamous vices, and such as are to be punished by the Magistrate, all these, after that they are knowne to be such, ought not to be admitted to the Supper: and if they present themselves unto it, they ought not to be received, lest that which is holy be given to dogs and swine, to the great dishonour of God, and slander of his Church.

Of them which sin against the third Article :
which consisteth in giving of thanks.

Without true faith and repentance we cannot bee meet to set forth the prayes of God, who will not be prayed by the mouth of the wicked. And therefore all Infidels, Ignorants, and Impenitents, sinne also against this Article, and ought not to bee received to the Lords Supper. Also they that are mad, or foles, either by nature, or some other
acci-

accident. They also which by reason that they be under age (as little children) cannot shew forth either the Lords death till he come, nor are capable of the Supper of the Lord.

Finally, they which by fragility, unkindnesse, and contempt in time of persecution, did forsake Gods cause, and renounce the name of our Lord Jesus Christ, ought not also to be admitted thither, unlesse that they do first make open confession of their fault, and bee reconciled to the Church of God.

Of them which sin against the fourth Article,
which consisteth of Love towards
our Neighbour.

THe disobedient to Father and Mother, to the Magistrate, and to all Superiours, the seditious conspirators, fighters, murtherers, and such as beare malice and hatred against their neighbours, they that are carried away with the fire of rebengement, whozemongers, adulterers, incontinent, buggers, drunkards, and gluttons, deceivers, thieves, and usurers, backbiters, mockers, false witnesses, liars, and common perjured persons: and in summe, all they which make an art of the breach of love towards their neighbours contained in the second Table of the Law of God, ought
S not

These are
void of care.

Ephes. 5. 5.
 1st Cor. 15.

not to be receiued to the Supper. For,
 seeing that the Scripture pronounceth
 thus, that such sort of men as haue no ac-
 quaintance of God, are shut out of the
 Kingdome of Heauen, & shall not dwell
 in the Lords holy Mountaine: they
 ought of right to be shut out from
 the sacred signes, whereby the
 faithfull are joyued to Iesus
 Christ, and made possessors
 of eternall life.

Prayer

*Prayers for private houses and
Families.*

Morning Prayer.



Most gracious God and lov-
ing Father, wee heartily
thank thee for all thy loving
kindnesses so abundantly
shewed towards us; for our
Election, Creation, Redemption, merci-
full Vocation, Justification, Sanctifica-
tion, continuall Preservation, for that
most assured and most comfortable hope
which thou hast given us of our Glorifi-
cation in the world to come. Wee praise
thy glorious godnesse for so mercifully
preserving us this present night, and de-
livering us from all dangers both of body
and soule; for that thou hast granted us
so sweet and comfortable rest, and hast
now presently brought us unto this pre-
sent day. And as thou hast safely preser-
ved us unto this present houre from all
the danger of this life: so we beseech thee
to consume this thy favour towards us
this day and the whole course of our life.
Suffer us not, by the paine allurements
of this world, to bee disturne away unto

sinne and wickednesse. Assist us with thy grace and holy Spirit, that wee may not spend our time vainly, or idly; but that we may alwayes be diligently exercised in the duties of our calling, to the benefit of our brethren, and discharge of our own consciences. Grant that in all our consultations, words, and works, wee may ever have thee present before our eyes. Amen.

Evening Prayer.

O Most gracious God, and loving Father, we heartily thanke thee for all thy loving kindnesse, so abundantly shewed towards us: for our election, creation, redemption, mercifull vocation, justification, sanctification, continuall preservation, and for that same assured and most comfortable hope which thou hast given us of our Glorification in the world to come. We do praise thy gracious goodness, for so mercifully preserving of us this present day, and delivering us from all perils and dangers, both of soule and body, and giving us all things necessary for this present life, as health, food, apparel, and such like. This gracious goodness of thine, we beseech thee, O Lord, to continue towards us for ever. And here wee offer up unto thee our soules and bodies,

our

our liues, and all that wee haue, in assurance that that cannot perishe which is committed unto thee. Take us into thine hands, and keepe us this night, that our bodies may sleepe, and our soules may watch for the coming of thy Sonne Christ: That so both our bodies and soules may be the more apt, and the better able to serue thee in that state and calling wherein thou hast thought good in thy great mercy to place us.

Then, Morning and Evening,
as followeth.

WE confesse and acknowledge, O most mercifull Lord, that we are most miserable and wretched sinners, as well by the originall corruption of our nature, as by the course of our sivil and naughty life: we haue and do daily transgresse and breake thy most holy Lawes and Commandements, both in thought, word, and deed. By the meanes of this sinne and corruption of ours, we doe continually deserue most iust condemnation and to be for ever cast out of thy presence. Yet such is thy goodnesse againe towards us, that in mercy thou wouldest not suffer us thus in our sinnes to perishe: but hast sent thine owne deare Son Iesus Christ, to take upon him whatsoeuer is due; to reconcile and make us at one with thee.

3

again.

again. In him therefore, and through him, wee come unto thee, beseeching thee for his sake, that doe feeling the guiltinesse of our sinnes, and groining under the burthen of them, may seeke the release and ease of them in that wee through thy holy spirit be assured, and steadfastly doe beleue that Christ hath borne the burden of them, even for us: Grant O Lord, that wee being assured hereof in our consciences, may through thy holy spirit be renewed in the inward man, to hate, detest, and abhorre sinne, and to study to lve according to thy blessed will during our whole life.

WEE doe not only pray for our selves, but also all the whole Church, especially such as be persecuted for thy word: Grant unto them, that whether it be by death or life, they may glorifie thy Name to the worlds end. Be mercifull to this Church of England, Scotland, and Ireland; we beseech thee good Lord: preserve every part and member of the same, especially thy servant Charles, our most gracions King. Grant him all such gifts as be needfull for so high a calling, to the advancement of thy glory, and the benefit of this Common-wealth, to the establishing of the perfect government of thy Church, to the rooting out of Superstition, and to the governing of his subjects in peace and tranquillity. De-

send

send him, O Lord, from all Conspiracies, Treasons, Rebellions: and so worke in the hearts of his subjects, that (knowing his authority doth come from thy heavenly Majesty) they may with dutifull hearts obey him in thee, and for thee. And here (O Lord) we prostrate our selves, and yeld unto thy diuine Majesty, from the very bottome of our hearts, all possible praise and thanks for the wonderfull deliuerance of our most gracious King and Quene, the Prince, and all the Royall Branches, with the Nobility, Clergy, and Commons of this Realme, assembled together in Parliament, by Popish treachery appointed all Sheepe to the slaughter: And that in most Barbarous and Savage manner: no Age yelding example of the like cruelty. Give us grace, good God, neuer to forget this thy great mercy towards us. Preserve the Counsell and Magistrates of this Realme: that being enlightened by his holy Spirit, they may defend thy truth, suppress wickednesse, and maintaine equity. Behold all thy Pastors, blesse their labours, increase the number of them, place ouer every Church a painfull Watchman, rebuke all idle Lubbers, and confound the power of Antichrist, and turne the hearts of the people, that they may be obedient vnto thy truth. Blesse the two Vniuersi-

ties, Oxford and Cambridge, and all the Students of the same, with all Schooles of learning. Behold all those that be afflicted with any kind of crosse, that they may profit by thy correction in newnesse of life, through Iesus Christ our Lord. In whose name for these mercies, and whatsoever else thou knowest to be needfull for us, and for thy whole Church, wee pray unto thee as hee himselve hath taught us in his holy Word, saying: Our Father, &c.

The Lord make his face to shine upon us, and be mercifull unto us: the Lord turne his favourable countenance unto us, and grant us his peace. The grace of our Lord Iesus Christ, and the love of God the Father, and the most comfortable fellowship of the holy Spirit, be with us, preserve and keepe us this day, or this night and evermore. Amen.

Another godly Prayer to be said
at all times,

O Eternall and everlasting God, which hast made thy dwelling above the heavens, and by the Scepter of thy might dost rule all the powers of the world, all which should sound to thy praise, and redound to the honour of thy glorious name: wee most vile wretches whom thou hast made of the dust of the earth,

earth, throw downe our selues here before thy Majesty, unworthy to be made thy countesse, submitting our selues unto thee; and acknowledging our sins, wee appeale to thee for mercy. We confesse (O Lord) that our wickednesse is great, our misdoeds many, and our sins innumerable; and thou art iust, thy judgments are aboue all the world, and the punishments due for our sinnes are intolerable. Forgive them, O Lord, forgive them: mollifie our hard hearts, and giue us light spirits, that wee may see our sinne, and learne to tremble before thy Majesty, and feare to offend any longer. Oh, be thou favourable vnto us, for else wee are lost for ever. If thou be angry, what may make us merry? If thou be offended, how may we be pleased? If wee haue lost thy fauour, what friendship can helpe us? If thou withdraw thy face from us, what good shall our riches doe? If thou be not on our side, what shall wee doe with the helpe of man? If wee be whole in body, and sicke in soule, rich in substance, and poore in godlinesse, haue the world at will, and know not how to use it; If we haue such liberty to doe what wee would, and yet so fittfull to doe nothing as wee should: Oh the sinne of so corrupt hearts, what misery will it bring us? What woe will it worke us? How many plagues are there

there

there ordained for so great finnes : And what a continuall paine will our ungodly pleasure purchase for us : O Lord, if thou let us live here a while in worldly and ease, to the end we shall live for ever hereafter in misery and tobe : alas, that ever we were borne, to see such tragical dayes ! O take be that from us (O Lord) and continue thy mercy towards us for ever.

Wee confesse that our sins have well deserved thy wrath, and our wickednesse is great enough to provoke thy anger : and wee know that thy mercies already shewed unto us, have bene more than our deservings : we have alwayes felt thy fatherly affection towards us, when we have shewed our selves unnatural children, and rewarded thee evill for good. O Lord forgive it us, forgive our ungodly behabour, and lay not our finnes to our charge : but good father, continue thy mercy towards us still. Take favourably upon this Realme, blesse us with thy godnesse, and defend us from Satan and all his ministers, overthrow their devillish devices, and break their ungodly policies : preserve our King, whom thou hast placed over us, let him rule faithfully in the state : make his dayes happy, and send him a long life, it shall be thy good pleasure : and when this his Princely state here on earth shall cease,

cease, give him an heavenly kingdome,
where he may reigne with thee for ever.

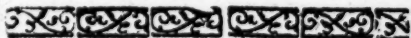
Blesse our most Noble and Illustrious
Prince Charles : Blesse also, we beseech
thee, the Lords of his Majesties most ho-
nourable privie Councell, make them
wise in thy feare to give such counsell as
may tend to thy glory : let his Nobles
know that their Honours consist in thy
worship : Teach Magistrates to humble
themselves, and seeke the advancement
of thy glory : let them know that they
are not placed in office by thee, to go-
verne as they list, or doe that which se-
meth good in their owne eyes ; But to
suppresse sinne, and support vertue. Let
them draine their Swords to cut downe
vice, and embrace godlinesse, as that
which is onely their worship : teach the
Ministry to teach the truth unto their
flocks, and seeke the safety of thy people,
and not their owne private gain : Let
them not be such as can teach others,
and not themselves ; that can sheare the
sheepe, and not feed the flock. Let not
the desire of filthy lucre make them
carelesse to doe their duty : But let the
remembrance of thee (which will call
them to an account) cause them to have
a care of their charge. Teach Masters
of households, Mistresses and Dames,
Children and Servants to serve thee,
and leade their lives in thy feare. O
Lord

Lord learne them to know, that to dwell
 under thy defence, is onely to be happy;
 and not to obey thee, is to be accursed,
 and to heape up to themselves wrath a-
 gainst the day of wrath, when every
 man shall be rewarded according to his
 works. Let the power of thy Majestie
 (which canst with a word shake all the
 powers in heaven and earth) strike so
 deepe into our hearts, that wee may let
 more by thy favour, than all the faire
 countenances of the world, which are
 but vanity. Let not any thing be our de-
 light but that which may please thee: and
 let nothing make us sorry, but that
 which doth offend thy Majestie. Also we
 beseech thee to looke upon thy whole
 Church (wheresoever), and with favour
 behold it: comfort the afflicted members
 thereof; deliver them with speed, or give
 them patience to tarry thy leisure. Let
 them not faint in that good course they
 have begun, that suffer for thy truth: but
 be thou their helpe in trouble, and lay no
 more upon them than they are able to
 beare. And although wee at this time,
 here at home, have not so great cause to
 complaine, as many of our Brethren in
 other Countries, because thou (O Lord)
 hast dealt more favourably with us than
 with them: yet let us not be proud of our
 estate, but give us hearts of humility, to
 prostrate our selves before thy Majestie:
 for

for wee know that our deservings are not such, nor thy hand is not so shortned, but that thou canst strike us aswell as them. Let not so great wickednesse lodge in our brests, that our prosperity should make us forget thee. Although wee sleepe now in security, and think our selves out of danger, yet thou canst quickly set the Nations about us upon our eares, and giue us over to a worse mischiese, euen amongst our selves: thou canst soone make a whole man a sick body, & a liuing body a dead corps, and all our pleasures may soone be gone: the aduersity of one houre may make us to forget all. Our sins haue truly deserved these, and greater Plagues, but that thy mercy towards us hath borne great, which wee beseech thee for euer to continue. Forgiue us our sinnes, and pardon us for thy Sonne Christs sake: quicken us as thou art wont to doe thy chosen: giue us a taste of the ioyes of thy kingdome, that wee may know it is better to be a doore-keeper in thy house, than to dwell in the tents of the wicked and ungodly. Let not the vaine delights of this corrupt world leade us unto vanity: nor let the alterations of this changeable time, turn our hearts from thee: but teach us to learne, that thou art alwayes one and the same, and dost never forget those that put their trust in thee. Wee know that
thy

thy fatherly care over thy children is great; that they shall not lose a haire of their head, but thou wilt know how they part from it. O learne us, for so great love, to love thee againe, and feare to offend so deare a Father: keepe farre from us the breach of thy lawes, covetous minds, lying lips, swearing tongues, malicious hearts, unchaste and ungodly behaviour, which doth offend thee, and provoke thy anger against us: and beat downe our stout stomacks that we may stand in awe, and feare thy displeasure, that the plagues due for our sinnes may be turned away from us. O Lord make us wise in time; plant in our hearts a love to thy judgements, and alwayes to have in minde that thou which madeest the eye must needs see, which madeest the eare must needs heare, and thou which searchest the hearts and reins, must needs find out our wickednesse. And because of our selves we are not able to doe any thing that is good, but prone and apt to all kind of sinne and wickednesse, wee beseech thee to assist us with the aid and helpe of thy holy Spirit: that we may through the same doe those things which of our selves we are not able, that it may be to thy glory, and for the health of our owne soules. Oh, let these our prayers pierce the heavens, and enter into thine eares; and give us these, and all other things

things necessary for us from this time to
the end of our lives, and after death a
life to live for ever, for thy deare Son's
sake : In whose name we begge it of
thee in that Prayer which he him-
self hath taught us, saying :
Our Father, &c.



FINIS.

